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J C Horsley

Ars Quatuor Coronatorum

BEING THE TRANSACTIONS OF THE

QUATUOR CORONATI LODGE NO. 2076, LONDON.

FROM THE ISABELLA MISSAL.



BRITISH MUSEUM, ADD. MSS, 18,851
CIRCA, 1500 A.D.

EDITED FOR THE COMMITTEE BY W. H. RYLANDS, P.A.G.D.C., SEC.

VOLUME XVIII.

H. Keble, Printer, Margate.
1905.

[redacted]

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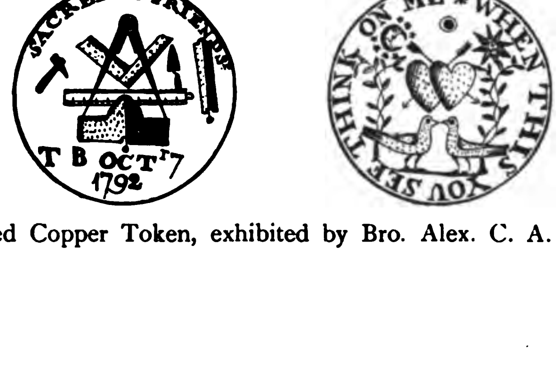
Thomas Harper.



Silver "Mark" Jewel of Bro. Richard Pearce.



Silver Jewel formerly belonging to Bro. Richard Pearce.



Engraved Copper Token, exhibited by Bro. Alex. C. A. Higerty.

Exhibited at Lodge, 6th January, 1905.

Ars Quatuor Coronatorum,

BEING THE TRANSACTIONS OF THE

Quatuor Coronati Lodge of A.F. & A.M., London,

No. 2076.

VOLUME XVIII.

FRIDAY, 6th JANUARY, 1905.

THE Lodge met at Freemasons' Hall at 5 p.m. Present—Bros. Rev. Canon J. W. Horsley, W.M.; G. L. Shackles, S.W.; E. Armitage, P.D.G.D.C., J.W.; H. Sadler, Steward, as S.D.; J. T. Thorp, J.D.; E. A. T. Breed, Steward, as I.G.; Dr. Wynn Westcott, P.M.; E. J. Castle, P.D.G.R., P.M.; S. T. Klein, P.M.; W. H. Rylands, P.A.G.D.C., Secretary; and W. J. Songhurst, Assistant Secretary and Librarian.

Also the following members of the Correspondence Circle:—Bros. T. Cohn, H. James, T. Leete, W. G. Aspland, A. Fisher, C. L. M. Eales, D. Bock, W. H. Brown, A. G. Boswell, S. Marsland, S. Walsh Owen, J. L. Barrett, W. Wonnacott, W. H. Bradford, F. Stötzer, H. G. Warren, A. Simner, P.A.G.D.C.; J. Anley, J. Downes, H. Burrows, A. S. Gedge, J. Peschek, H. White, A. Y. Mayell, J. A. Richards, S. Meymott, L. Danielsson, G. S. King, F. Mella, W. Busbridge, J. J. Dixon, W. Hammond, G. T. Lawrence, S. H. T. Armitage, S. R. Clarke, R. P. Couch, H. G. Burrows, C. A. Chapman, and G. Fullbrook.

Also the following visitors:—Bros. S. W. Sampson, Maryborough Lodge No. 1407; G. English, P.M. City of London Lodge No. 901; W. A. Sledge, P.M. Eclectic Lodge No. 1201; W. Prows Broad, P.M. Pythagorean Lodge No. 79; C. F. Finzel, Papyrus Lodge No. 2652; H. J. Dutton, I.P.M. Cathedral Lodge No. 2741; H. H. White, I.P.M. St. Stephen's Lodge No. 2424; and J. Thornton, Ionic Lodge No. 87.

Three Lodges and forty-five Brethren were admitted to the membership of the Correspondence Circle.

The W.M. proposed and the S.W. seconded as a joining member of the Lodge,—Brother William Watson, of 105, Victoria Road, Headingley, Leeds, P.M. No. 61, P.Prov.S.G.W., Hon. Librarian and a Founder of the West Yorkshire Masonic Museum and Library. Author of "Records of Dr. T. C. Smyth, P.G.Ch.," and of many Addresses, Historical Introductions, Notes, etc.

Apologies for non-attendance were received from Bros. Admiral Sir A. H. Markham, P.D.G.M., Malta, I.P.M.; H. le Strange, Pr.G.M. Norfolk; Dr. Chetwode Crawley, Grand Treas. Ireland; W. J. Hughan, P.G.D.; J. P. Rylands; G. Greiner, A.G.S.G.C.; L. A. de Malczovich; R. F. Gould, P.G.D.; E. Macbean; W. M. Bywater, P.G.S.B.; F. J. W. Crowe, G.O.; E. Conder, jun.; and F. H. Goldney, P.G.D.

EXHIBITS—BY THE LODGE.

Portrait of ANTHONY SAYER.

Facsimile of Engraving by Faber after I. Highmore.

Anthony Sayer was the first Grand Master of the Grand Lodge formed in London in 1717. In his later years he was continually in financial difficulties, was several times relieved by Grand Lodge, and at the time of his death is believed to have been employed as the Tyler of a Lodge.

Portrait of H.R.H. George Prince of Wales.

Drawn and engraved by Edmund Scott, 1802.

The Prince was initiated at a Special Lodge in 1787, and was elected Grand Master in 1790. He resigned the office in 1813, but continued as "Grand Patron" until his death in 1830.

Portrait of H.R.H. The Duke of Sussex.

Received into Masonry in 1798 in the Royal York Lodge of Friendship, Berlin. Appointed Deputy Grand Master of the "Moderns" in 1812, and elected Grand Master of the same body in May, 1813. In December of that year he was elected Grand Master of the United Grand Lodge and continued to hold that office until his death in 1843.

Portrait of Thomas Harper.

Photograph (from a miniature) by Whiston and Brine, Southsea. This is the only portrait known of this Brother, whose Masonic career extended from 1761 to the day of his death in 1832. He was initiated in a Lodge working under the Grand Lodge of the "Ancients," and eventually reached the high position of Deputy Grand Master of that body. He also served the office of Grand Steward of the "Moderns," but was expelled in 1803 because of his failure to arrange a fusion of the rival Grand Lodges, which was not effected until ten years later.

Portrait of the Earl of Moira.

Engraving by C. Turner, 1811, after a painting by J. Ramsay.

The Earl of Moira was Acting Grand Master of the Grand Lodge of England from 1790 to 1812, as well as Grand Master of Scotland in 1806.

Portrait of Martin Folkes.

Engraving by T. Faber, 1736, after a painting by J. Vanderbank.

Folkes was appointed Deputy Grand Master in 1725. In 1733-5 he visited Italy and a few years later a Medal was struck there in his honour. He was President of the Society of Antiquaries as well as of the Royal Society, and was the author of a "Table of English Silver Coins."

Portrait of the Rev. Wm. Stukeley, M.D.

Engraving by J. Smith after a painting by Sir Godfrey Kneller, 1721.

Stukeley was born at Holbeach, Lincolnshire, in 1687, and was initiated 6th January, 1721, at the Salutation Tavern, Tavistock Street, London. A full account of his career was given in a paper by Bro. R. F. Gould read before this Lodge in 1893. (See *A.Q.C.* vol. vi., pp. 127-145.)

Portrait of William Preston.

Engraved by Thomson, 1794, after a painting by Drummond.

Preston was born in Edinburgh in 1742 and came to London in 1760. He was originally a printer, but he had considerable literary ability and contributed much to the journalism of his day. He is believed to have been initiated in an "Athol" Lodge which met at the White Hart in the Strand, but he subsequently joined several Lodges holding under the "Moderns," and eventually became a member of the "Antiquity." He was appointed Deputy Grand Secretary under James Heseltine, but in 1779 he was expelled from Grand Lodge with other members of the Lodge of Antiquity, which then took a warrant from the Grand Lodge at York, claiming thereunder the right of forming yet another Grand Lodge "South of the Trent." A reconciliation took place in 1787 and Preston was restored to his former honours. The first edition of his "Illustrations of Masonry" was published in 1772. He died in 1818 and was buried in St. Paul's Cathedral.

Portrait of Bridge Frodsham.

First W.M. of the Lodge at the Punchbowl Inn, Stoneygate, York, 1761. The Lodge was erased in 1768.

The print is one of twenty impressions which were taken from the plate.

Portraits of George Washington.

(*a*) Engraving by A. Walter, published by John Dainty, Philadelphia.

(*b*) Proof on India Paper of engraving by O'Neill, N.Y., from a painting from life by Williams, 1784.

Washington was initiated in the Fredricksburg Lodge of Virginia on 4th November, 1752. He served the office of W.M. in the Alexandria Lodge No. 2, Virginia, in 1788, and died in 1799. The first

portrait shews him as wearing the Apron presented to him by General Lafayette, and the second was probably the last one painted, it having been executed only five years before his death.

"*Portrait of a* FREEMASON."

This portrait has not yet been identified. It is evidently that of a Provincial Grand Master, and it bears the date 1818. It is engraved by S. W. Reynolds, after a painting by John Eckstein. I am in hopes that I may be able to obtain some definite information about it. It has been stated at various times that it is intended for William Williams, James Asperne, and Sir John Throckmorton, but neither of these guesses is correct. Bro. Sadler inclines to the idea that it is a portrait of Sir. Charles W. Bampfylde, Prov.G.M. for Devonshire from 1775, father of the first Baron Poltimore.

Portrait of MONTGOMERIE, Garder of ye Grand Lodge.

Engraved by A. V. Haecken, 1738, after a painting by A. F. V. Meulen. The engraving is dedicated to the Marquis of Carnarvon, then Grand Master.

CIRCULAR WOODEN SNUFF BOX, lined with Tortoise shell, with emblems carved on lid.

STAMPED SILVER BADGE in form of an irradiated seven-pointed star. In the centre, two columns surmounted by globes and bearing the letters C and T (? Corinthian and Tuscan or Charity and Truth), Sun, Moon and Seven Stars, All-seeing eye, Ladder of four steps (P.T.I.F.), &c. Around the sun are the letters I.M.E.H.T.E.V.R.P.M.D.N. At the foot "Lodge No.   " This is clearly not Masonic, but probably belongs to one of the Oddfellow Orders.

By BRO. ALEX. C. A. HIGERTY.

ENGRAVED COPPER TOKEN. Probably a halfpenny rubbed down. *Obv.* Square, Compasses, Rule, Level, Plumbrule, Mallet and Trowel, with Inscription "Sacred to Friendsp."* "T.B. Octr. 7, 1792." *Rev.* Sun, Moon, Seven Stars, Two hearts pierced by arrows, two birds billing, and two sprigs or branches. Inscription "When this you see, think on me." I have not been able to ascertain anything about the history of this interesting token, but the date (1792) warrants the suggestion that it may have been sent by an English prisoner of war in France to his sweetheart in England.

By BRO. C. C. CASLER, of Port Huron, Michigan.

TALISMAN OR AMULET (*presented to the Lodge*).—This shews the All-seeing eye, Abracadabra, Stars, and a Crescent, the Hebrew letter Shin, and a left hand raised with the second and third fingers parted. Bro. Dr. Westcott considers that this is of German make and dates from about the year 1800.

By BRO. R. PEARCE COUCH, of Penzance.

APRON.—Silk, about 20¾-in. wide by 20-in. deep, rounded corners and semi-circular flap, bound with corded silk, and having the remains of a silk cord for the waist. Emblems probably printed or stencilled and painted by hand. Arch (with prominent Keystone) from which depend the letter G and a Key. On five steps, the Square and Compasses enclosing 5-pointed star and open book. Two Columns, marked B and J, surmounted by globes on which are figures of masons. Below are three candles and a coffin. At the sides are shewn the Burning Bush, Rod with entwined Serpent, 24-in. gauge, Trowel and Maul; a Cock, Square, Level and Plumbrule, and five-runged ladder. On the flap, the All-seeing Eye, Square and Compasses, Sun, Moon, and Stars. This is evidently a "Five Degree" apron, adding to the Craft, the Arch and Templar degrees.

APRON.—Satin, about 12½in. wide by 17in. deep, square corners and rounded flap. Emblems printed and hand coloured. Columns and arch of marble with figures of Faith, Hope and Charity, and interlaced triangles enclosing G. Small domed temple (surmounted by Bible, Square and Compasses) on Three Steps, in the centre of which are a Triangle, Pair of Scales, Three Lights, Skull and Cross-bones, etc. Figure of a Mason, with Sash and Apron, holding a book. On floor, Two Globes, Rough Ashlar, Pointed Cubical Stone, Level and Plumbrule. On the flap, which has the indented border of the R.A., there is the All-seeing Eye, with three winged Cherubs' heads. With the exception of the flap, the Apron is bordered with silver cord, black silk ribbon and black silk fringe, but a close examination shews that these have been put on at a later date, and points to the fact that the owner altered his R.A. Apron to a K.T. by the addition of black. There seems to be evidence of French origin in some of the emblems, but the Apron was made by Galopin, of Launceston.

* In the illustration the final "p" has unfortunately been omitted.

R.A. Sash.—Believed to have been worn with the last mentioned Apron. The indenting is formed by piecing one colour over the other.

Certificate, Craft, Grand Lodge of England, dated 17th September, 1819. Issued to Richard Pearce, True and Faithful Lodge No. 600, Helston, Cornwall. Signed by William H. White and Edwards Harper, Grand Secretaries. No. 600 was constituted in 1799, for the Cornwall Regiment of Fencible Light Dragoons.

Certificate of Lodge No. 600, to Richard Pearce, recommending him to "all our Loving Brethren wheresoever they may be found," as he has been "found to be a Man of Sober Life and Conversation." Dated 17th February, 1822. Signed by the R.W.M., S.W., J.W., and Secretary.

Certificate, R.A., dated 11th October, 1824. Issued to Richard Pearce, Chapter of Lodge, No. 127, Redruth. Signed by the Duke of Sussex, Sir John Doyle and J. Ramsbottom, and countersigned by William H. White and Edwards Harper. No. 127 was the Druids' Lodge of Love and Liberality constituted by the "Moderns," in 1754, and erased in 1838.

Certificate of Druids Chapter of Love and Liberality No. 79, "under the sanction and patronage of the successors of his late Royal Highness Frederick Duke of Cumberland Grand Master of Masons deceased." Issued to the same brother, on 12th August, 1818, and signed by the M.E.G.P., Z., E.G.P., H., E.G.P., J., Senior and Junior Scribes and Recorder ♃.

Certificate issued to the same brother by "the Most Venerable Master and Venerable Wardens of a Lodge of Royal Ark Masons, Mariners or Noachides held under the sanction of the Druids Lodge of Love and Liberality No. 127 by the Light of the full Moon at the foot of the Mountains of Arrarat." Dated 9th June, 1823.

Certificate to same brother by "the Most Eminent Grand Masters of the Eastern, Western, Northern and Southern Knights, held under the sanction of the Conclave of Knights Templars, St. John of Jerusalem, No. 3." The Certificate mentions the Mediterranean Pass, and states that the brother's name has been entered in the "Grand Conclave of Jerusalem as a Knight Hospitaller of St. John and St. Peter." Dated 9th June, 1819.

Certificate to the same brother, by the "Deputy Grand Master, and Officers of the Royal and Exalted, Religious and Military Orders of H.R.D.M., grand Elected Masonic Knights Templars K.D.S.H. of St. John of Jerusalem, Palestine, Rhodes, &c. under the Patronage of His Royal Highness Edward Duke of Kent." Dated 10th March, 1819.

Certificate to same brother of "Rosœ Crucis or Ne Plus Ultra" issued under the authority of the K.T. Conclave No. 3. Dated 9th June, 1819.

The last three Certificates bear impressions, in black wax, of what may be termed the "Dunckerley" Seal, a description in the handwriting of Bro. Knight, who was apparently at the head of most of the local bodies at that time, accompanies the Certificates, and it is stated to have been copied by him from Dunckerley's own notes.

There is also a little MS. giving some particulars of the following twelve Masonic degrees then worked, viz., Link, Wrestle, Prussian Blue, Red Cross, Black Cross, White Cross, Elysian Knights or Order of Death, Priests Order of Seven Pillars or Priestly's Orders, Sepulchre, Patmos or Order of Phillipi, Knight of St. John of Jerusalem, and Knight of St. Paul. It also contains an Obligation, signed by Richard Pearce, 28th April, 1819, and witnessed by John Knight.

Collar and Jewel of the Rose Croix or "Rosicrucian" degree. The Jewel was made by Thomas Harper and is a good specimen of English paste.

Royal Arch Jewel made by Hatton of London, 1818.

Silver Jewel formerly worn on a sash. Irradiated Triangle enclosing G, with the words "Wisdom, Power, Essence" in cypher.

Silver Jewel, circular, with engraved emblems of Craft, R.A., and K.T., and crest of Richard Pearce, dated 1819. From the list given in Bro. Osborn's "History of Freemasonry in West Cornwall" it is evident that this embodied the "Mark" of Bro. Pearce.

Silver Medal, Lodge of the H H H. Havre, 1813.

Brooch, with "Tracing Board" in French prisoner's work.

By Bro. Thos. Cohu.

Jewel, presented in 1819 by the "Lion and Lamb" Lodge to Bro. Peter Thomson, P.M., "as a Tribute of Gratitude and a Memorial of Merit." The Lodge has recently come again into possession of the jewel, which it thus presented more than eighty years ago.

The Report of the Audit Committee, as follows, was received, adopted, and ordered to be placed the Minutes.

PERMANENT AND AUDIT COMMITTEE.

The Committee met at the Holborn Restaurant on Thursday, the 22nd day of December, 1904, at 5.30 p.m.

Present:—Bros. E. J. Castle, K.C., P.G.R., in the chair, W. H. Rylands, P.A.G.D.C., G. Greiner, A.G.Sec.G.C., Canon J. W. Horsley, M.A., E. Armitage, P.D.G.D.C., Sir C. Purdon Clarke, *C.I.E.*

The Secretary produced his books and the Treasurer's accounts and vouchers, which had been examined by the Auditor and certified as being correct.

The Committee agreed upon the following

REPORT FOR THE YEAR 1904.

Brethren,

In presenting the Report for the past year, we once more congratulate you on the work done, and on the signs of our present prosperity, which we trust may always continue. One Member has been admitted during the year, and our number is, at the present time, thirty-one.

In the Correspondence Circle there are a number of deaths to be deplored, and many good friends have been called from us. 264 new Members have been admitted, the total now being approximately 2850.

The Committee desire to express their thanks to those brethren who so kindly gave their votes in favour of a candidate specially recommended by the Lodge for the benefits of the Royal Masonic Institution for Girls, which resulted in her election in October. The case was taken up by the Lodge as a legacy from its late Secretary, Bro. Speth, who, with a personal knowledge of all the circumstances, started the work just before his death.

The central premises at 61, Lincoln's Inn Fields, where the Library is situate, have been properly arranged, and the books can now be consulted by all our Members, at whose often repeated request it must be remembered these premises were taken. The Committee, therefore, look naturally to them for more than the usual amount of support, in order that the good work so well begun, may continue to improve.

In order to secure this very desirable result, two things are absolutely essential, and cannot be too strongly urged. The first is an individual and continuous effort to introduce as many new members as possible; and the second, which plays so important a part in the well being of the Lodge, is the payment of subscriptions when due. The irregularity in payment has often been pointed out, and it is desirable to remind members that by not paying their subscriptions regularly, they must seriously increase the labours of the Secretary and seriously hamper the progress of the Lodge. The Committee much regret that they are compelled to repeat these remarks. The Committee feel it their duty to point out that if it were not for the large number of subscriptions now in arrear, the balance shown in the accompanying accounts would be far more satisfactory than it is.

The Assets comprised in the Accounts given below, as in former years, do not include the stock of Transactions, of Antiquarian Reprints, and of facsimiles of various copies of the Old Constitutions, or the Library and Museum, upon which nearly a thousand pounds have already been expended.

For the Committee,

E. J. CASTLE, P.M.

BALANCE SHEET.—30th November, 1904.

Liabilities.

	£	s.	d.	£	s.	d.
To Life Members' Fund (125 Members)	822	12	0			
„ Whymper Fund	105	15	1			
				928	7	1
„ Payments received in advance				82	9	0
„ Correspondence Circle for 1904, Balance at credit carried forward to next year				284	12	7
„ Outstanding Subscriptions, as per contra				800	9	6
„ Summer Outing Suspense a/c ...				21	18	7
„ Sundry Creditors				13	5	6
„ Sundry Publications				34	3	0
„ Profit and Loss				169	19	3
„ Lodge Account—						
Receipts, 1904 ...	36	15	0			
Expenses, 1904 ...	26	12	6			
	10	2	6			
Less Debit Balance, 1903	7	5	11			
				2	16	7
				£2338	1	1

Assets.

	£	s.	d.	£	s.	d.
By Cash at London and County Banking Company, Bromley	157	12	0			
„ Ditto at Margate ...	2	16	10			
„ Ditto in hand ...	0	8	6			
				160	17	4
„ £1300 Consols at 89 per cent.				1157	0	0
„ Sundry Debtors for Subscriptions in arrear:—						
1904 ...	383	18	0			
1903 ...	205	16	0			
1902 ...	110	15	0			
1901 ...	58	16	0			
1900 ...	28	12	6			
Back ...	12	12	0			
				800	9	6
„ Sundry Debtors for Publications				43	18	0
„ Sundry Publications (Debtors for Cash)				175	16	3
				£2338	1	1

This Balance Sheet does not include the value of the Library and Museum, Stock of Transactions and Office Furniture, and is subject to the realization of Assets.

I have examined the above Balance Sheet and Profit and Loss with the books and vouchers of the Lodge and certify the same to be correct and in accordance therewith.

ALFRED S. GEDGE,
Chartered Accountant,
3, Great James Street,
Bedford Row, W.C.

8th December, 1904.

PROFIT AND LOSS.—For the year ending the 30th November, 1904.

Dr.

	£	s.	d.	£	s.	d.
To Salaries	329	15	0			
,, Rent...	159	4	0			
,, Gas and Firing ...	21	11	5			
,, Stationery	31	4	6			
,, Postages	203	18	11			
,, Office Cleaning ...	18	11	6			
,, Insurance	9	10	6			
,, Furniture	20	19	9			
,, Library	50	15	8			
				845	11	3
,, Balance carried to Balance Sheet				169	19	3
				£1015	10	6

Cr.

	£	s.	d.	£	s.	d.
By Balance brought forward from last year				274	11	3
,, 1904 Correspondence Circle	400	0	0			
,, 1903 ditto	182	0	1			
,, 1902 ditto	34	2	0			
,, 1901 ditto	6	6	0			
,, 1900 ditto	3	13	6			
,, Back ditto	2	12	6			
,, Back Transactions	47	1	8			
,, Sundry Publications	22	0	8			
,, Interest on Consols	30	19	2			
,, Discounts	12	3	8			
				740	19	3
				£1015	10	6

SUNDRY CREDITORS.

	£	s.	d.	£	s.	d.
Kenning & Son	9	1	0			
Crawley, Dr. W. J. Chetwode	3	19	0			
Masonic Curriculum ...	0	5	6			
				13	5	6

SUNDRY PUBLICATION CREDITORS.

Amounts charged to Members but not executed or paid for.

	£	s.	d.	£	s.	d.
Binding Account ...	16	10	0			
Medal Account	7	13	6			
Back Transactions ...	6	11	6			
Reprints VII.	0	10	6			
Crawley, Dr. W. J. Chetwode, Book ...	2	4	0			
Reprints, Burns... ...	0	6	0			
Simpson's Orientation ...	0	7	6			
				34	3	0

SUNDRY DEBTORS FOR PUBLICATIONS.

	£	s.	d.	£	s.	d.
Bindings Account ...	16	10	0			
Medals	7	13	6			
Back Transactions ...	6	11	6			
Reprints VI. ...	0	10	6			
Ditto VII.	0	10	6			
Ditto IX. ...	4	4	0			
Crawley, Dr. W. J. Chetwode, Book	2	4	0			
Work on Medals... ...	3	10	0			
Reprints, Burns... ...	0	5	0			
Regius Facsimile ...	0	12	6			
Various Publications bought and resold ...	1	6	0			
Masonic Curriculum ...	0	0	6			
				43	18	0

SUNDRY PUBLICATIONS, DEBTORS FOR CASH.

	£	s.	d.	£	s.	d.
Reprints, VI.	6	15	3			
Ditto, IX.	85	11	1			
Catalogue	8	6	6			
Hamburg Mitgleiderzerchen	0	12	6			
Work on Medals ...	7	0	5			
Regius Facsimile ...	1	0	0			
Various Publications bought for re-sale ...	66	10	6			
				175	16	3

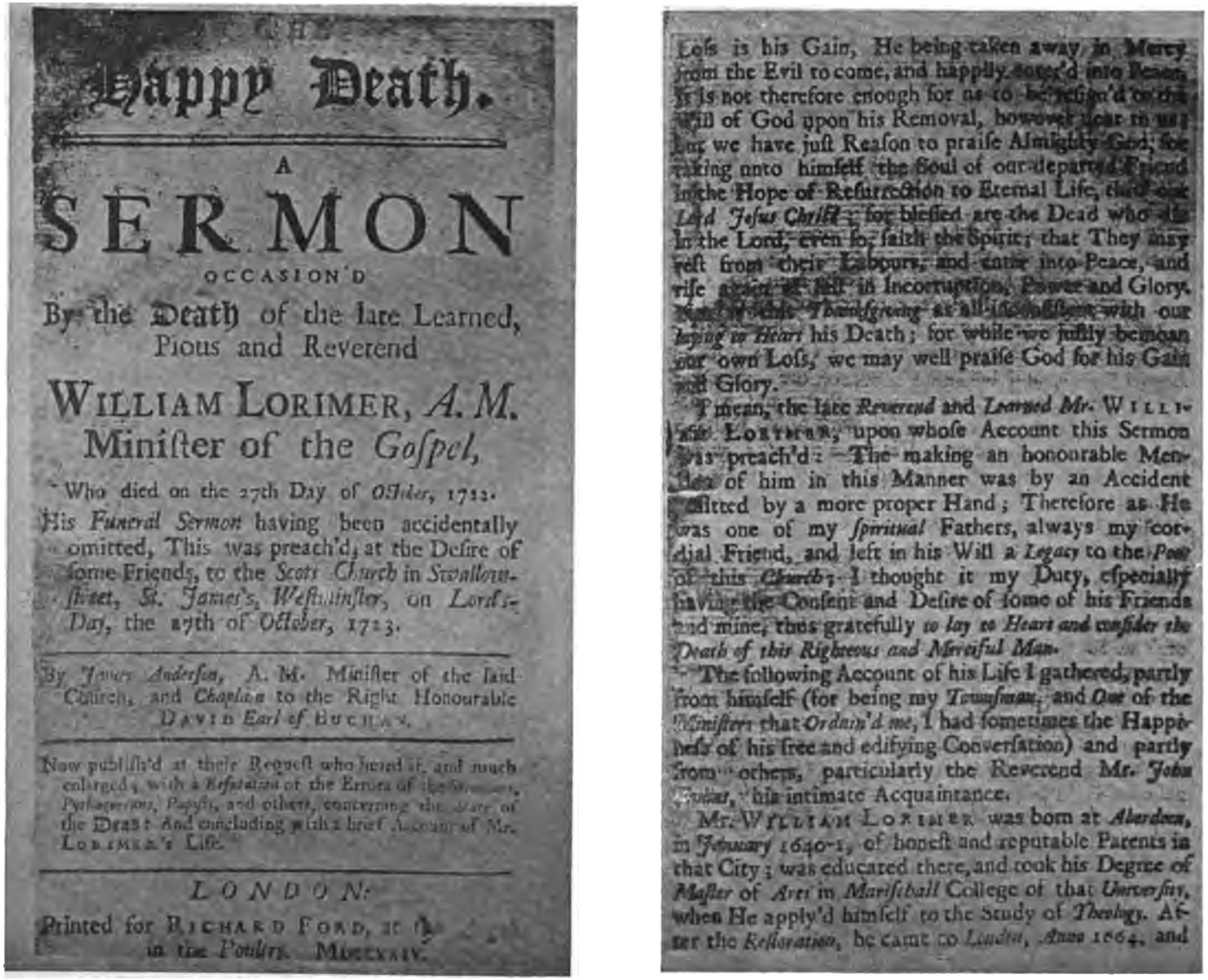
GENERAL CASH ACCOUNT.—For the year ending 30th November, 1904.

Dr.

	£	s.	d.
To Cash Balance	114	6	10½
LODGE ACCOUNT.			
To Subscriptions	36	15	0
1904 TRANSACTIONS.			
To Subscriptions	1083	12	2
1903 AND BACK TRANSACTIONS.			
To Subscriptions	277	17	0
To Payments Received in Advance	75	5	10
„ Medals	41	2	10
„ Binding Cases	35	14	6
„ Work on Medals	17	8	0
„ Sundry Publications	49	16	2
„ Life Members' Fund	81	18	0
„ Summer Outing	209	13	9
„ Interest on Consols	30	19	2
„ Discounts	12	3	8
	£2066	12	11

Cr.

	£	s.	d.	£	s.	d.
LODGE ACCOUNT.						
By Quarterages ...	6	8	0			
„ Rent of Lodge ...	9	9	0			
„ Tyler's Fees ...	8	4	6			
„ P.M. Jewel	1	10	0			
„ Dispensation ...	1	1	0			
				26	12	6
1904 TRANSACTIONS.						
By Vol. 17, part I. and „ „ II. ...	213	4	0			
„ Authors' Copies ...	8	17	6			
„ Summonses, etc. ...	58	16	6			
„ Local Expenses ...	6	6	3			
„ Sundry Expenses ...	25	6	3			
„ Blocks	86	9	1			
				398	19	7
1903 AND BACK TRANSACTIONS.						
By St. John's Card ...	81	6	6			
„ Part III., 1903 ...	132	11	9			
„ Audit Fees	10	10	0			
				224	8	3
„ Payments in Advance Transferred				82	13	4
„ Medals				34	8	3
„ Binding Cases				25	4	0
„ Sundry Publications				63	1	10
„ Summer Outing Expenses ...				204	16	7
„ Library Purchases and Binding				50	15	8
OFFICE EXPENSES.						
By Salaries	329	15	0			
„ Rents	159	4	0			
„ Gas and Firing ...	21	11	5			
„ Stationery	31	4	6			
„ Postages	203	18	11			
„ Office Cleaning ...	18	11	6			
„ Insurance	9	10	6			
„ Furniture	20	19	9			
				794	15	7
CASH BALANCES.						
By Balances carried forward at London County Banking Company, Bromley	157	12	0			
„ Ditto, Margate ...	2	16	10			
„ Ditto, in hand ...	0	8	6½			
				160	17	4
				£2066	12	11



THE Happy Death.

A SERMON OCCASION'D By the Death of the late Learned, Pious and Reverend WILLIAM LORIMER, A. M. Minister of the Gospel,

Who died on the 27th Day of October, 1722.

His Funeral Sermon having been accidentally omitted, This was preach'd, at the Desire of some Friends, to the Scots Church in Swallow-street, St. James's, Westminster, on Lord's-Day, the 27th of October, 1723.

By James Anderson, A. M. Minister of the said Church, and Chaplain to the Right Honourable DAVID Earl of BUCHAN.

Now publish'd at their Request who heard it, and much enlarged; with a Refutation of the Errors of the ..., Pythagoreans, Papists, and others, concerning the State of the Dead: And concluding with a brief Account of Mr. LORIMER's Life.

LONDON: Printed for RICHARD FORD, at the ... in the Poultry. MDCCXXIV.

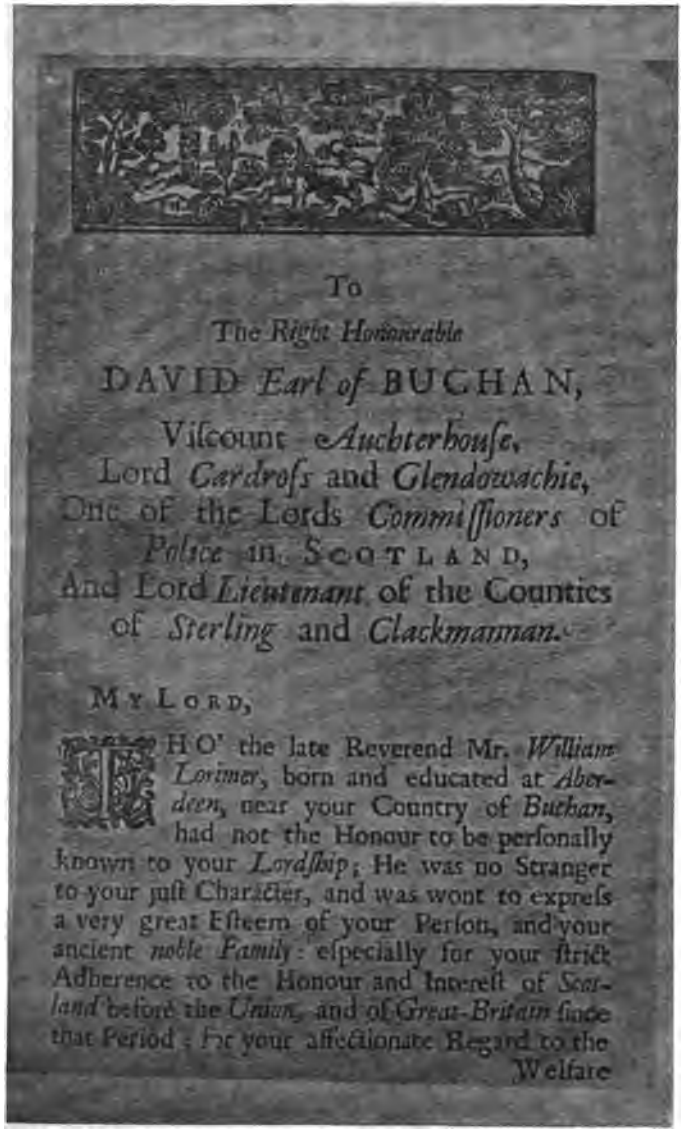
Loss is his Gain, He being taken away in Mercy from the Evil to come, and happily enter'd into Peace. It is not therefore enough for us to be resign'd to the Will of God upon his Removal, however dear to us; but we have just Reason to praise Almighty God, for taking unto himself the Soul of our departed Friend in the Hope of Resurrection to Eternal Life, thro' our Lord Jesus Christ; for blessed are the Dead who die in the Lord, even so, saith the Spirit; that They may rest from their Labours, and enter into Peace, and rise again at last in Incorruption, Power and Glory. And this Thanksgiving is all consistent with our laying to Heart his Death; for while we justly bemoan our own Loss, we may well praise God for his Gain and Glory.

I mean, the late Reverend and Learned Mr. WILLIAM LORIMER, upon whose Account this Sermon was preach'd: The making an honourable Mention of him in this Manner was by an Accident omitted by a more proper Hand; Therefore as He was one of my spiritual Fathers, always my cordial Friend, and left in his Will a Legacy to the Poor of this Church; I thought it my Duty, especially having the Consent and Desire of some of his Friends and mine, thus gratefully to lay to Heart and consider the Death of this Righteous and Merciful Man.

The following Account of his Life I gathered, partly from himself (for being my Townsman, and One of the Ministers that Ordain'd me, I had sometimes the Happiness of his free and edifying Conversation) and partly from others, particularly the Reverend Mr. John ...as, his intimate Acquaintance.

Mr. WILLIAM LORIMER was born at Aberdeen, in January 1640-1, of honest and reputable Parents in that City; was educated there, and took his Degree of Master of Arts in Marischall College of that University, when He apply'd himself to the Study of Theology. After the Restoration, he came to London, Anno 1664, and

"The Happy Death."



To

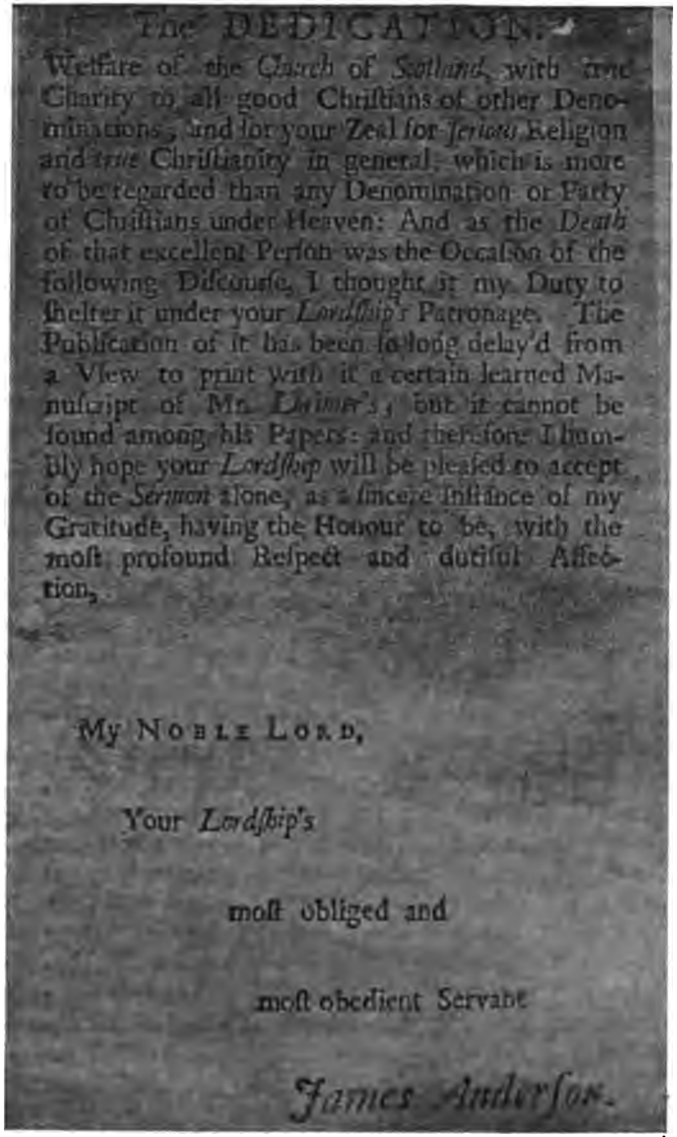
The Right Honourable

DAVID *Earl of* BUCHAN,

Viſcount *Auchterhouſe*,
Lord *Cardroſs* and *Glendowachie*,
One of the Lords *Commiſſioners* of
Police in SCOTLAND,
And Lord *Lieutenant* of the Counties
of *Sterling* and *Clackmannan*.

MY LORD,

THO' the late Reverend Mr. *William Lorimer*, born and educated at *Aberdeen*, near your Country of *Buchan*, had not the Honour to be perſonally known to your *Lordſhip*; He was no Stranger to your juſt Character, and was wont to expreſs a very great Eſteem of your Perſon, and your ancient *noble Family*: eſpecially for your ſtrict Adherence to the Honour and Intereſt of *Scotland* before the *Union*, and of *Great-Britain* ſince that Period: For your affectionate Regard to the Welfare



The DEDICATION.

Welfare of the *Church* of *Scotland*, with true Charity to all good Chriſtians of other Denominations; and for your Zeal for *ſerious* Religion and *true* Chriſtianity in general, which is more to be regarded than any Denomination or Party of Chriſtians under Heaven: And as the *Death* of that excellent Perſon was the Occaſion of the following Diſcourſe, I thought it my Duty to ſhelter it under your *Lordſhip's* Patronage. The Publication of it has been ſo long delay'd from a View to print with it a certain learned Manuſcript of Mr. *Lorimer's*; but it cannot be found among his Papers: and therefore I humbly hope your *Lordſhip* will be pleaſed to accept of the *Sermon* alone, as a ſincere Inſtance of my Gratitude, having the Honour to be, with the moſt profound Reſpect and dutiful Affection,

My NOBLE LORD,

Your *Lordſhip's*

moſt obliged and

moſt obedient Servant

James Anderſon.

"The Happy Death."

BRO. J. T. THORP read the following paper:

THE REV. JAMES ANDERSON AND THE EARLS OF BUCHAN.

BY BRO. J. T. THORP.

EVERY scrap of information which can be obtained about the early members of the premier Grand Lodge of England, is sure to be welcomed by all Masonic students, more especially when the recently discovered information has reference to one who occupied a prominent position among those who directed its affairs. It is with pleasure, therefore, that I bring forward a scrap or two of information, which I believe to be new, about the Rev. James Anderson, A.M., subsequently D.D., the compiler of the first (1723) Book of Constitutions.

Of this distinguished Brother we know very little. He is believed to have been born, educated and made a Mason in Scotland, subsequently settling in London as a Presbyterian Minister. He is mentioned for the first time in the Proceedings of the Grand Lodge of England on September 29th, 1721, when he was appointed to revise the old Gothic Constitutions—this revision was approved by the Grand Lodge and printed in 1723, in which year Anderson was Junior Grand Warden under the Duke of Wharton —he published a second edition of the Book of Constitutions in 1738 and died in 1739. This is about all that is known of him.

The few facts that I am able to add to these details, I accidentally discovered in a printed copy of a sermon, preached on October 27th, 1723, to the congregation of the Scots Church in Swallow Street, St. James, Westminster, on the first anniversary of the death of the Rev. William Lorimer, A.M., "by *James Anderson*, A.M., Minister of the said Church, and *Chaplain* to the Right Honourable DAVID *Earl of* BUCHAN."

From the foregoing extracts from the title-page we learn, not only that Anderson was Minister of the Scots Church, Westminster, during the same year in which he published the first Book of Constitutions, but also that he was at the same time Chaplain to the Scottish Earl of Buchan, a fact I do not remember to have hitherto seen recorded in connection with him.

This Sermon, which runs to seventy-six pages 8vo., is preceded by the following Dedication:—

To
The *Right Honourable*
DAVID *Earl of* BUCHAN,
Viscount *Auchterhouse*,
Lord *Cardross* and *Glendowachie*,
One of the Lords *Commissioners* of
Police in SCOTLAND,
And Lord *Lieutenant* of the Counties
of *Sterling* (sic) and *Clackmannan*.

MY LORD,

THO' the late Reverend Mr. *William Lorimer*, born and educated at *Aberdeen*, near your country of Buchan, had not the Honour to be personally known to your *Lordship*; He was no Stranger to your just Character, and was wont to express a very great Esteem of your Person, and your ancient *noble Family*: especially for your strict Adherence to the Honour and Interest of *Scotland* before the *Union*, and of *Great-Britain* since that Period; for your affectionate Regard to the Welfare of the *Church* of *Scotland*, with true Charity to all good Christians of other Denominations; and for your Zeal for *serious* Religion and *true* Christianity in general, which is more to be regarded than any Denomination or Party of Christians under Heaven: And as the *Death* of that excellent Person was the Occasion of the following Discourse, I thought it my Duty to shelter it under your *Lordship's* Patronage. The Publication of it has been so long delay'd from a View to print with it a certain learned Manuscript of Mr. *Lorimer's*; but it cannot be found among his Papers: and therefore I humbly hope your *Lordship* will be pleased to accept of the *Sermon* alone, as a sincere Instance of my Gratitude, having the Honour to be, with the most profound Respect and dutiful Affection,

My NOBLE LORD,
Your *Lordship's*
most obliged and
most obedient Servant,
James Anderson.

From this Dedication we get an expression of Anderson's appreciation of his patron—honest or assumed—and an opportunity is afforded us for comparing Anderson's Dedication with that of Desaguliers to the Duke of Montagu in the first Book of Constitutions.

The nobleman to whom Anderson was chaplain, and to whom he dedicated this Sermon, belonged to a family which very soon afterwards exhibited a great interest in Masonic affairs in Scotland, an interest which continued through several generations. This was David, 9th Earl of Buchan (1672-1745), who was made Lord Lieutenant of the counties of Stirling and Clackmannan on the accession of George I. in 1714, and was chosen a representative peer for Scotland for the years 1715 to 1734. This latter fact would, in all probability, account for his keeping an establishment in London, and for the appointment of a domestic chaplain.

It is a matter of history, that in the early years of the eighteenth century there was a considerable influx of Scottish families into England, into London more especially, due in some measure to the passing in 1707 of the Act of Union, which stipulated that sixteen peers and forty-five commoners should represent Scotland in the Imperial Parliament, due also, in later years, to the Jacobite troubles, which drove south many of those who were favourably disposed to the Hanoverian succession. It is also well-known, that Freemasonry in Scotland had already in the seventeenth century attracted to itself many of the local nobility and gentry, and that in the early days of the Grand Lodge of England there was an exceedingly close connection between the Masons of England and those of Scotland. Thus Dr. Desaguliers, when he visited Edinburgh in 1721 in connection with the water supply of that city, was enthusiastically received and entertained by the Brethren there, and is believed to have introduced at that time some of the English Masonic customs among the Scottish Masons. On the other hand, Dr.

Anderson brought south many Scottish Masonic terms—among others, Entered Apprentice, Fellow Craft, Cowan—and used them in his Book of Constitutions for the English Masons. Two English Grand Masters, the Earl of Crauford (G.M. 1734-35) and the Earl of Kintore (G.M. 1740-41) were initiated on the same day (August 7th, 1733) in Mary's Chapel Lodge, Edinburgh, while four, the Earl of Kintore (G.M. 1740-41) just referred to, the Earl of Morton (G.M. 1741-42), the Earl of Strathmore (G.M. 1744-45), and Lord Aberdour (G.M. 1757-62), had already been Grand Masters of the Grand Lodge of Scotland, before being elected to the throne in the Grand Lodge of England. From these facts it may fairly be assumed that the Masons of Scotland exercised a considerable influence upon the English Craft.

Whether Anderson's patron, David, the 9th Earl of Buchan, was a member of the Craft, I have not been able at present to ascertain, but if he were, which is not at all improbable, then the Earl's influence may have prepared the way for the appointment of Anderson, by the Grand Lodge of England, to "digest the old Gothic Constitutions in a new and better Method," an appointment for which no sufficient reason or explanation has hitherto been given, and the ultimate outcome of which was the 1723 Book of Constitutions. There is little doubt that the office of chaplain to the nobility was eagerly sought after by ecclesiastics of every kind, not only for the pecuniary reward attached to the office, but also for the influence which the nobility could exert, in furthering the interest of those who served them in that capacity. Dr. Desaguliers, the third Grand Master of the Grand Lodge of England, was himself at one time chaplain to the Duke of Chandos, and subsequently to Frederick, Prince of Wales.

But whilst we are in doubt about the connection with Freemasonry of the 9th Earl of Buchan, there is no doubt whatever about the attachment thereto of his eldest son Henry David (1710-67), who, when Lord Cardross, was present at the foundation in Edinburgh of the Grand Lodge of Scotland, in November, 1736. He was appointed Senior Warden of the Grand Lodge of Scotland in 1739, being subsequently elected Grand Master, after succeeding his father as 10th Earl in 1745.

This noble Brother was succeeded by his son David Stuart (1742-1829), as 11th Earl of Buchan in 1767. In early life he devoted much time to the problem of the proper education of the young, interesting himself especially in the work of the High School of Edinburgh, and writing many Essays and Letters on the subject, which were published in 1812 under the title "Anonymous and Fugitive Essays of the Earl of Buchan, collected from Periodicals." He was also well-known as an accomplished patron of literary men, and in 1792 published an "Essay on the Lives and Writings of Fletcher of Saltoun and the Poet Thomson." He occupied the throne of the Grand Lodge of Scotland, as Grand Master, for the years 1782 and 1783, and was amongst the prominent Masons of Edinburgh, who gave such a hearty welcome to the poet Burns during his first visit to that city. He is represented in Mr. Stewart Watson's painting of the mythical "Inauguration of Burns as Poet Laureate of the Canongate Kilwinning Lodge, Edinburgh," in 1787, being the figure at the extreme end of the platform to the left of the presiding Worshipful Master. This Brother, dying in 1829, was succeeded by his nephew, Henry David, as 12th Earl of Buchan, who was Depute Grand Master of the Scottish Craft in 1830 and 1831, and Grand Master in 1832.

Anderson was thus, in 1723, chaplain in a noble family, the members of which subsequently devoted themselves, in a very marked degree, to the Masonic Craft, and to the important duties appertaining to high office therein, and one is inclined to wonder whether the domestic chaplain of 1723 may be credited with having planted in the

minds of young Lord Cardross and other members of the Buchan family, that affection for Freemasonry which was destined to bring forth such abundant fruit in days to come.

At the end of the Sermon, Anderson gives a short account of Mr. Lorimer's life, of which he says,—" The following account of his Life I gathered, partly from himself (for being my *Townsman*, and *One* of the *Ministers* that *Ordain'd me*, I had sometimes the Happiness of his free and edifying Conversation) . . . ," and continues, "Mr. WILLIAM LORIMER was born at *Aberdeen*, in *January* 1640-1, of honest and reputable Parents in that City."

Anderson thus identifies himself with the northern city, if not as a native, at any rate as a resident, and thus settles what has hitherto, I believe, been a matter of surmise only.[1]

There is still another feature of this interesting pamphlet which should be noticed, viz.:—The wood-cut "tail-piece" at the end, is precisely the same device as that used on the title-page of the 1723 Book of Constitutions, from which it may be inferred that both books were printed in the same office. The imprint of the pamphlet is—LONDON: Printed for RICHARD FORD, at the *Angel* in the *Poultry*, MDCCXXIV. The 1723 Book of Constitutions was Printed by WILLIAM HUNTER for JOHN SENEX.

For the purpose of illustration, I have had photographs prepared of the title-page of the pamphlet, of page 69 which contains the reference to Aberdeen, and of the Dedication.

Brother W. J. Hughan writes:

I am exceedingly pleased that my dear friend Bro. Thorp has been so successful in tracing some particulars of the Rev. James Anderson, the "Father of Masonic History."

It appears to me now quite clear that the Editor of the "premier Book of Constitutions" was a resident of Aberdeen, previous to his leaving for London, and possibly was born in that Northern City.

The information is valuable and most welcome, and I hope is the herald of still more facts concerning this celebrated Craftsman, whose early career has so long eluded all attempts to unravel.

Could not local newspapers of the period be examined, and also the minutes of Lodges meeting in the neighbourhood?

Bro. Thorp has undoubtedly settled the place of early residence of the Rev. Doctor, but now we want to know *where* and *when* he was initiated, so my friend must please continue his researches and thus supplement the present admirable paper.

It was agreed that some very valuable notes sent by Bro. Dr. W. J. Chetwode Crawley should form the subject of a further paper on Dr. Anderson to be read at the next meeting.

A vote of thanks to Bro. Thorp was unanimously passed for his interesting paper.

[1] "Both his age and birth-place are unknown, though, for reasons to be presently adduced, a presumption arises that he was born and educated at Aberdeen."

"There seems, however, some ground for supposing that Dr. James Anderson was born at Aberdeen or in its vicinity."

"Dr. Anderson may have had no connection with Aberdeen, . . . but though I have searched for many weary hours in the library of the British Museum and elsewhere, I can find nothing which conflicts with the idea, that the brothers, Adam and James Anderson, were natives of Aberdeen." *Vide* Gould's "History of Freemasonry," vol. ii., pp. 290, 292 and 293.

The SECRETARY read the following paper by BRO. H. F. BERRY, I.S.O.:

THE "MARENCOURT" CUP AND ANCIENT SQUARE,

PRESERVED IN THE UNION LODGE, No. 13, LIMERICK.

BY BRO. HENRY F. BERRY, I.S.O., P.M., LODGE 357, I.C.

IN the long roll of Irish Lodges, No. 13 stands only second in point of antiquity to No. 1, Cork, whose warrant dates from 1731. No. 13 was founded 22nd November, 1732, and like No. 1 is still flourishing and full of vitality. From one of the lists given in Dr. Chetwode Crawley's *Caementaria Hibernica*, it appears to have been meeting in the year 1735, on the first Monday in each month, at Mr. Samuel Barrington's in Limerick, but as the present minute books only commence in 1793, there is no material for any account of the early history of this ancient and distinguished Lodge.

During the Easter recess of 1903, it was my great privilege to attend a meeting of Lodge 13, on the introduction of Bro. Canon Maurice W. Day, chaplain, and to see the Third Degree conferred by the then W.M. Bro. Lee, and his Officers, in a manner worthy of the best traditions of Masonic ceremonial. The Marencourt cup and old square, which form the subjects of this paper, were exhibited. Having recently stated my desire to prepare a communication relative to them for the Quatuor Coronati Lodge, Bro. Ellis Goodbody, the present W.M., kindly granted permission for a photograph of the cup to be made, Bro. Day supplying extracts from the Lodge Minutes. I think we are much indebted to the officers of No. 13, and to Bro. Day, for their fraternal goodwill and assistance.

On returning to Dublin, hoping the story of the cup would be new to Bro. Chetwode Crawley, those acquainted with our most learned Irish Masonic historian will not be surprised to hear that he met me with the information that so far back as 1895, he himself had printed the story of the Marencourt cup. In April and May of that year Bro. Crawley had contributed papers entitled "The 'United Sisters' and 'Le Furet,' an episode in the History of the Irish Craft" to the *Masonic Visitor—the Journal of Irish Freemasonry*, a publication which ran a short and chequered career.

Two articles have recently appeared in the *Ars Quatuor Coronatorum*—one in vol. xvi., p. 171, and the other in vol. xvii., p. 17—under the title "Masonic Chivalry," dealing with the subject of the Marencourt incident, in which are reprinted the documents used by Bro. Chetwode Crawley, and which had originally appeared in the *Limerick Chronicle* newspaper contemporaneously with the events narrated. These articles will have given the Brethren a great deal of information on the subject, and it might seem that their publication in the columns of our Journal had done all that I had contemplated. Inasmuch, however, as a photograph of the cup accompanies this paper, while some Minutes of Lodge 13, which appear not to have been previously used, together with some facts gleaned from other sources, are available, I think it well to present the entire story in narrative form, using as authorities the resolutions of Grand Lodge, Lodges 271 and 952 Limerick, and extracts from the *Limerick Chronicle*, which appeared, for the first time, in Bro. Crawley's work and in the above-mentioned articles.

The events about to be recorded took place at the end of the year 1812, and the early part of 1813, a period when England and France were engaged in deadly conflict,

when the Peninsular War was at its height, and Napoleon, the evil genius of Europè, was just being forced to retreat after his disastrous expedition into Russia. Occurring as it did at such a juncture, the Marencourt incident is all the more a subject of wonder. At a time when the evil passions of our common humanity were being aroused and inflamed between our countrymen and those subject to the sway of Napoleon, a Frenchman, moved by the strength of the tie that binds in one the hearts of all true Masons, bestows on British subjects their liberty! The tale, romantic and unparalleled as it is, affords a striking tribute to the disinterestedness and self-sacrifice cultivated by the spirit and genius of Masonry.

On the 6th of November, 1812,[1] the schooner, *United Sisters*, of Poole, Joseph Webb, master (Thomas Hammond, owner), bound from that place to Bristol with a cargo of pipeclay, was boarded and plundered about four miles off Start Point, by *Le Furet* (*Anglicé*, the Ferret) a French privateer, hailing from St. Malo, and commanded by Captain Louis Marencourt. Webb had only been detained on board the privateer for a couple of hours, when the sloop, *Three Friends*, of Youghal, James Campbell, master, coming from Southampton, hove in sight, and was quickly captured by *Le Furet*. Finding that her lading consisted only of bricks and hoops, Marencourt, who was a member of the Masonic order, directed her to be scuttled and sunk, but (as one of the accounts has it) on searching her papers and discovering Campbell's certificate as a Master Mason, he countermanded the order and restored Campbell his ship. The cup dedicated to Captain Marencourt bears an inscription which puts a different complexion on the affair, and its wording has a far more abiding interest for Craft Masons than the mere finding a certificate could have. It records that the "*signals of Masonry having been exchanged between the Commanders*," Marencourt *instantly* bestowed his ship, &c., on Campbell. This makes the incident of far deeper significance to a Master Mason, and trebly enhances the importance of the event in a Masonic point of view. While it is possible that at their meeting on board, the two men may have Masonically recognized one another by signs, the wording of the inscription, and the peculiar circumstances of the occasion render it far more probable that when Campbell found himself in danger of capture, he made from his ship the *signals* familiar to the initiated, on the possibility of their being attended to.

Webb, the master of the first vessel captured by *Le Furet*, would appear not to have been a Mason, as, had he been one, the Lodges which voted resolutions of thanks to Captain Marencourt for his fraternal assistance to Bro. Campbell, would assuredly have included his name in their acknowledgments. Mason or not, however, it is certain that Webb and his crew were also liberated, and he too was given back his ship. Marencourt's generosity in this instance may possibly have been due to Bro. Campbell's intercession. A *carte d'échange*—a document drawn up in triplicate, was signed by Marencourt, Webb and Campbell; Joseph Webb merely designates himself as Captain of the *United Sisters*, Poole, while James Campbell styles himself Master Mason of No. 13. This document, which was dated on board *Le Furet*, 12th November, 1812, makes no mention whatever of Campbell, and he appears to have signed more in the capacity of a witness. It is solely conversant with Webb, and as it contains no condition attaching to Campbell's obtaining his freedom, there is a very strong inference that Marencourt treated his brother Mason in quite a different manner from that in which he treated an outsider. Here again is strikingly illustrated the trust and confidence reposed in one member of the Order by another, even though complete strangers,

[1] This is the date given in the various accounts, but the *carte d'échange* mentioned below was dated 12th November, while the inscription on the cup has 2nd February, 1813.

and a short time previously bitter foes. Webb is required to swear an oath that he will faithfully observe his compact, while it is evident that Campbell obtained his liberty unconditionally.

The *carte* certifies the release of Webb's ship, himself and his crew, as prisoners of war, on condition that he, on his word of honour and oath, would make every effort to procure the liberation of Bro. Joseph Gantier, who had been taken on 16th February, 1812, on board the French schooner, *Confiance*, and detained a prisoner on board the prison ship, *Crown Prince*, at Chatham. Should he not succeed within two months, Webb bound himself to repair to France, engaging himself in the meantime not to bear arms against that country. Bro. Campbell, having signed the *carte* as a Master Mason, probably promised to assist in obtaining Gantier's release by every means in his power, but whether this object was attained we are unable to ascertain. Government would, under all the circumstances, be willing to mark its sense of Marencourt's generosity in releasing two British ships, their crews and cargoes, by a speedy order for the Frenchman's restoration to liberty, thus obviating the necessity for one, if not two, British subjects being compelled to place themselves in captivity. Such a course would, however, have been contrary to the ordinary practice of belligerents.

Does not the entire story present a touching picture of the nature of the Masonic bond? Two brethren meet on the high seas as deadly foes, when, on discovery of the relation subsisting between them, by means of signals well understood by the Craft, the victor offers his captive release. Meanwhile, all his thoughts are with a fellow-countryman and brother—a prisoner in England—for whose freedom he devises the plan and dictates the terms of the *carte d'échange* with which we have been dealing.

The chances of war are proverbially fickle, and it soon fell to the lot of the noble-hearted Marencourt to occupy the position so recently filled by Campbell and Webb. On the 6th February, 1813, the privateer, *Le Furet*, which found itself once more in English waters, was chased by His Majesty's sloop, *Wasp*, and when off Scilly, being forced to leeward on the *Modeste*, a British frigate, the privateer was captured by that vessel, which was commanded by Captain J. C. Crawford. *Le Furet* is described as a remarkably fine ship, 170 tons, 14 guns, 98 men, and she is stated to have sailed only the previous day from Abreval.

The following copies from Admiralty documents place beyond question the dates and occurrences.

Admiralty
(Captains' Journals 2552)

H.M.S. *Modeste* Feby 6 1813 Saturday

H.	Courses	Winds	A.M.
1	E S E		Fresh breezes and cloudy.
5	E b S		At 6.30 saw 2 strangers to westward.
7 9	E b N E N E		At 8 D° W^r made sail. At 8.40 answered signal for an enemy from the *Wasp*, made all sail in chase of a Schooner to windward, fired several guns at d°
10	N b E	W N W	At 10.30 she struck under French colours.
11 12	up No off N	rth E b N	She proved to be the *Le Furet* Privateer of 14 Nine Pounders and 98 men. Out pinnace, sent her and the Jolly Boat for Prisoners.

H.M.S. *Modeste*, Sunday, Feb. 7, 1813.

P.M.

at 1, came to with the best bower at Spithead and moored ship.

Wednesday, 10th. P.M.

at 3, sent the French prisoners to the prison ship.

Admiralty, Secretary, Miscellanea, 357.

Name of Prize.	Nation	Class	No. of Guns.	No. of Men.	By what Ship taken.	When.	Captain's Name.
Furet	French	Priv.	14	98	Modeste	6 Feb. 1813.	J. C. Crawford.

Poor Marencourt was not fortunate enough to find in the commander of a British man of war one who could, even though a Mason, be permitted by the laws of his country, or the rules of the service, to bestow on a captive of war the precious gift of liberty, as a gallant corsair, like himself, was able to do. He was accordingly sent first to the prison ship at Spithead, and subsequently, it is believed, to Plymouth, where it is matter of history that at this time large numbers of French prisoners of war were confined in the Mill Prison. Bro. J. T. Thorp has shown ("French Prisoners' Lodges") that some Freemasons among them held a Lodge, called the "Amis Réunis." The Plymouth Lodge (Prince George) No. 79, which was in full working order at the time, no doubt, did anything in its power to render imprisonment more tolerable to such of the captives as belonged to the Craft, but as it ceased to work in 1828, and its records are not now forthcoming, we are unable to afford any information. The resolutions passed by Lodge No. 271[1] Limerick, and the Rising Sun Lodge, No. 952[2] Limerick, the terms of which appeared in *A.Q.C.*, vol. xvi., p. 171, were forwarded through the Plymouth Lodge. The first was dated 18th February, 1813, and the second 24th February, 1813, and as the members of each had become aware of Marencourt's captivity, there can be no doubt that these fraternal expressions of admiration for his conduct, and sympathy in his misfortune must have touched the prisoner's heart, and afforded him deep satisfaction. Lodge 952 transmitted a copy of the resolutions to the Earl of Donoughmore, Grand Master of Ireland, in the hope that some steps might be taken by those in authority with a view to Marencourt's release; search has been made in the records connected with this prerogative of the Executive, but without success. Through what means the desired end was achieved is not clear, but Capt. Marencourt was ere long set at liberty and returned to France.

The resolutions mentioned above were forwarded to the Grand Lodge of Ireland, which passed a resolution that a committee, consisting of the Grand Officers, be appointed to determine on measures proper to be taken on behalf of Grand Lodge, commensurate with the circumstances of the occasion, adequate to the merits of Captain Marencourt, and expressive of its feelings. Nothing further appears on record.

It seems strange that while these resolutions of two other Limerick Lodges were duly registered, no contemporary minutes or resolutions of Lodge 13 — that to which James Campbell himself belonged—would appear to have been entered in the Lodge books. They have been carefully searched, and the following are all that are now

[1] Founded 1756, ceased 1844. [2] Founded 1804, ceased 1821.



The "Marencourt" Cup.

extant in relation to an episode of such interest to No. 13, which must have been discussed at several meetings, whose proceedings should have been duly recorded.

In an old minute book of the Lodge, on two pages which had been left blank between entries for 11th March and 6th April, 1813, (Bro. Denis Lenegan being then W.M.) is found this entry, made by Bro. Michael Furnell. "24 Feb., 1844. Having "ascertained from the records of 271 and of the Star in the East (? Rising Sun) that "on the 11th March, 1813, the Union Lodge, No. 13, voted the silver vase, value £100, "to Capt. Marencourt with an address, and that the Secretary must have intended this "blank for the minutes which were omitted, I have copied the following from the "*Limerick Chronicle*. M. Furnell, K.H. Chev. de Sol and Gd. Master."

Then follow the resolutions, letters, etc., which appeared in the *Limerick Chronicle* of 28th November, 1812, and 17th February, 1813, and are reprinted in the articles entitled "Masonic Chivalry" in this Journal.

These being the facts as disclosed by the minute book of Lodge 13, we have to fall back on the *Limerick Chronicle* of 17th February, 1813, for copy of an address, without date, to Captain Marencourt, which is stated to have been prepared, and purports to be signed by Thos. Wilkinson, W.M., and Charles Grace, Secretary. The hon. secretary of the Lodge informs me that Bro. Denis Lenegan was W.M. in 1813, and it seems unaccountable that the former name should be appended to the document, which will be found in *A.Q.C.*, vol. xvii., p. 18. From its wording, the cup would seem to have been ready for presentation by 17th February, 1813, though the inscription on it does not bear date until 1st May, 1813.

One does not like to impute carelessness to Bro. Grace, the secretary, but the omission of a proper contemporary minute is most regrettable. Bro. Furnell was a highly distinguished and zealous mason, who, for a number of years, was Provincial Grand Master of North Munster, and whose name still lives in the title of the "Furnell" Chapter of Prince Masons (Rose Croix) No. 4, Dublin. He died at an advanced age in 1867, when his fine collection of Masonic books was placed at the disposal of His Grace the Duke of Leinster, Grand Master of the Order in Ireland, and the officers of the higher grades of Masonry here; the greater number of them are now in Freemasons' Hall, Dublin.

The cup, with cover, of solid silver, which was voted to Captain Marencourt by Lodge 13, stands 18½ inches high. The cover is surmounted by a small figure, representing the W.M. of a Lodge in evening dress, with hat covering his head, clothed in collar and apron, with a gavel in his hand. It bears the following inscription:—"To Captn Louis Mariencourt | of the French Privateer *Le Fureé* | To Commemorate the Illustrious Example of Masonic Virtue | his conduct to Capt. Cambell displays | The Brethren of Lodge No. 13 on the Registry of Ireland | Present and Dedicate this Cup | Limerick May 1, 1813. | On the 2^d^ Feby. the Brig *Two Friends* became the Prize of | the *Le Fureé*. The signals of Masonry were exchanged | between the Commanders & instantly Capt. Mariencourt | bestowed his Ship his Cargo & his Liberty on Captn Cambell."

On the other side—*Sit Lux & Lux Fuit.*

The cup was manufactured in Dublin by J.S., A.D. 1813. The initials are those of three Dublin Silversmiths of the period—John Smyth, John Somers and John Sherwin. The last named only became a Freeman of the Goldsmiths' Company in 1812, while John Smyth appears in the list of Dublin traders for the first time in 1813. As so important a work would hardly have been entrusted to beginners, the cup may probably be assigned as the work of John Somers, who was Warden in 1813.

In the *Freemasons' Quarterly Review* for 1841 is an account of a dinner of Lodge 13, at which the vase or cup was filled with mulled claret, and the Brethren present drank to the memory of Captain Louis Marencourt, of the Privateer *Le Furet.*

The cup itself is a very solid and onduring memorial of the events we are recording, but certain discrepancies and inaccuracies in the inscription cannot fail to be noticed. Chief among them is the date assigned for the incident which led to its presentation. All the printed accounts agree in giving 6th November, 1812, but as the *carte d'échange* was dated 12th November, and was signed on board, this latter is more likely to be correct, so that the date inscribed on the cup must be a blunder. Then the name always appearing as Marencourt is here Mariencourt, and as the Captain spelled his name in the former fashion, when signing the *carte d'échange*, this should be the correct form. In the cup, the vessel commanded by Campbell is called the *Two Friends*, while the printed resolutions, &c., always speak of it as the *Three Friends.*

As before noticed, Marencourt was understood to have learned Campbell's Masonic standing through finding his M.M. Certificate among papers on board, but the cup emphatically records the fact that the *signals* of Masonry were exchanged between the two.

The date of the dedication of the cup was 1st May, and as Marencourt had been set at liberty some time previously, it was forwarded to France, for presentation to him through the Grand Lodge of that country. He had, in the meantime, quitted France, and news of his death in Africa having arrived, the cup was sent back to Limerick. That it was not immediately restored to Lodge 13 appears from the following entries in the minute book: "3 Feb. 1820. Resolved that the W.M. and Bro. Villiers do wait " before the next monthly day on Brother John Brown requesting from Him the cupp " which he now Holds and which was to be presented by No. 13 to Br. Jas. (*sic*) " Marrioncourt, whom we lament is now dead."

" May 2, 1820. The silver cup voted in the year 1813 to Brother Mareincourt " for his very distinguished conduct towards a British crew not having been presented, " in consequence of his lamented death, and it appearing that the cup remained with " Brother John Browne, who had it from Brother Chaytor a past master of this Lodge,[1] " a deputation from this body having, agreeably to a resolution of the 3d February last, " waited on Brother Brown, he in a handsome manner restored it to the Lodge, and it " is now in care of the master for the time being. Resolved therefore that thanks are " due and hereby given to Brother Brown for the manner in which he preserved the " cup and his brother-like conduct to the deputation."

During the eighty-four years that have elapsed since these words were penned, the Marencourt cup has never passed out of the immediate custody of the Lodge officials, who, with pardonable pride and jealous care, guard this precious memorial of its connexion with one of the most romantic episodes in the history of Irish Craft Masonry.

Lodge 13 also carefully treasures an ancient square, which must have been used by Operative Masons ; it bears the inscription :—

I will strive to live | 1507 with love and care |
Upon ye level | By ye square |

The square hangs framed under glass in the Lodge-room, and was " Presented to " Brother Furnell by Bro. James Pain, Provincial Grand Architect." In the *Freemasons'*

[1] Bro. Thomas Chaytor was W.M. for the year ending 27th December, 1812.

Quarterly Review, 1842, p. 288, Bro. Furnell, under date of 27th August, 1842, printed a short note on this relic of antiquity, accompanying which is a facsimile sketch. He says that Bro. Pain, in 1830, had been contractor for re-building Baal's Bridge in Limerick, and on taking down the old structure, he discovered under the foundation stone at the English town side, this old brass square, much eaten away. In the facsimile sketch, Bro. Furnell puts the date as 1517, which is a mistake, as the square bears the date 1507. A heart appears in each angle.

Ball's (or Baal's) Bridge is a beautiful structure, of a single arch, built in 1831, to replace an ancient bridge of the same name, which consisted of four arches, with a range of houses on one of its sides. The date of the erection of this ancient structure has not been ascertained, but possibly the old square, dated 1507, may have been placed under the foundation stone in that year. In any case, Bro. Furnell informs us that the old bridge is mentioned in records of 1558.

In a most interesting and valuable paper on a "Diary of the Siege of Limerick Castle, 1642," *Journal*, R.S.A.I., 1904, p. 163, Mr. M. J. McEnery, M.R.I.A., reproduces a facsimile of a Map of Limerick, taken from Speed's Map of Munster, 1610, which shows the old bridge, called in the reference the *Thye* bridge; also portion of the city of Limerick, *cir.* 1590, from Mr. T. J. Westropp's copy of a map of Limerick in the Library, Trinity College, Dublin, wherein the same bridge is shown, and called in the reference the *Tide* bridge.

James Pain, a distinguished architect, was born at Isleworth in 1779. He and his brother, George R. Pain, entered into partnership, subsequently settling in Ireland, where James resided in Limerick and George in Cork. They designed and built a number of churches and glebe houses. Mitchelstown Castle, the magnificent seat of the Earls of Kingston, was the largest and best of their designs. They were also architects of Cork Court-house and the County Gaol, both very striking erections, and of Dromoland Castle, the seat of Lord Inchiquin. James Pain died in Limerick 13th December, 1877, in his 98th year, and was buried in the cathedral church of St. Mary in that city.

Dr. Chetwode Crawley, *Grand Treasurer of Ireland, writes* :—

It is not often that the readers of our *Transactions*, or, indeed, the members of any learned Society, find placed before them an exploit, so interesting as that of the generous Capt. Marencourt, narrated by an historical expert so capable as Bro. H. F. Berry, Assistant-Keeper of the Irish Records. His treatment of the episode leaves nothing to be added and nothing to be desired.

The present writer conceives himself to be in a position to speak with some show of authority on the point. Just ten years have elapsed since he went over the same ground, and, for the first time, reproduced the contemporary entries in the *Minutes* of the Grand Lodge of Ireland. These entries embodied the newspaper paragraphs afterwards made use of by R.W. Bro. Michael Furnell, who seems to have been the first to attempt to investigate the matter.

The curious square found at Baal's Bridge, Limerick, seems to deserve further attention at Bro. H. F. Berry's capable hands. It cannot have been an Operative Mason's tool, and its true position in the development of Speculative Symbolism has not yet been determined.

Remarks were added by Bros. Shackles, Rylands, Breed, Castle, and Canon Horsley, and a vote of thanks to Bro. Berry was unanimously passed.

The following Toast List, which had been prepared by the W.M., was submitted at the subsequent Banquet.

QUATUOR CORONATI LODGE.

TOAST LIST.

The King and the Craft.

The King and all our company.
Tempest, 2, 2.

He hath deserved worthily of his country . . . he hath so planted his honour in their eyes, and his actions in their hearts, that for their tongues to be silent, and not confess so much, were a kind of ingrateful injury.
Coriolanus, 2, 2.

Who, busied in his majesty, surveys
The singing masons building.
King Henry V., 1, 2.

The Most Worshipful the Grand Master.

O my most worshipful lord.
II. King Henry IV., 2, 1.

All hail, great master! grave sir, hail!
Tempest 1, 2.

The supreme seat, the throne majestical,
The sceptred office of your ancestors.
Richard III., 3, 7.

The Pro-Grand Master, the Deputy Grand Master, and the rest of the Grand Officers.

We hear
Such goodness of your justice, that our soul
Cannot but yield you forth to public thanks
Forerunning more requital.
Measure for Measure, 5, 1.

Not unconsidered leave your honour, nor
The dignity of your office.
Henry VIII., 1, 2.

'Tis an office of great work
And you an officer fit for the place.
Two Gen. of Verona, 1, 2.

Response.

Your very worshipful and loving friends.
Richard III., 3, 7.

My duty will I boast of, nothing else,
And duty never yet did want its meed.
Two Gen. of Verona, 2, 4.

The Worshipful Master.

What, my old worshipful old master?
Taming of Shrew, 5, 1.

Thou wast installed in that high degree.
I. Henry VI., 4, 1.

You have made good work,
You and your apron-men.
Coriolanus, 4, 6.

Response.

I have laboured,
And with no little study, that my teaching
And the strong course of my authority
Might go one way and safely.
Henry VIII., 5, 2.

That man
Cannot make boast to have that which he hath,
Nor feels not what he owes, but by reflection;
As when his virtues shining upon others
Heat them, and they retort that heat again
To the first giver.
Troilus, 3, 3.

Past Masters and Founders.

Most potent, grave, and reverend signiors,
My very noble and approved good masters.
Othello, 1, 3.

God save the foundation!
Much Ado, 5, 2.

Response.

What is he that builds stronger than the mason?
Hamlet, 5, 1.

By the help of these, with Him above
To ratify the work, we may again
Do faithful homage and receive free honours.
Macbeth, 3, 6.

Visitors.

You see this confluence, this great flood of visitors.
Timon, 1, 1.

If it will please you
To show us so much gentry and good will
As to expend your time with us awhile,
Your visitation shall receive such thanks
As fit a king's remembrance.
Hamlet, 2, 2.

Response.

(Look, he's winding up the watch of his wit; by and by it will strike.)
Tempest, 2, 1.

I will visit thee at the Lodge.
Love's Labour, 1, 2.

We will visit you at supper time.
Merch. of Venice, 2, 2.

Ere long I'll visit you again.
Measure for Measure, 3, 1.

Correspondence Circle.

Thus have I yielded up into your hand
The circle of my glory.

King John, 5, 1.

Our hearts,
Of brothers' temper, do receive you in
With all kind love, good thoughts, and reverence.

Julius Cæsar, 3, 1.

Response.

Pardon, master,
I will be correspondent to command.

Tempest, 1, 2.

And we will make thee famous through the world.

I. Henry VI., 3, 3.

Officers.

Some expert officers.

I. Henry VI., 3, 2.

This is thy office, bear thee well in it.

Much Ado, 3, 1.

Speak to the business, master secretary.

Henry VIII., 5, 3.

Response.

Each in his office ready at thy beck.

Taming, 2 (induc.)

And with him
To leave no rubs nor botches in the work.

Macbeth, 3, 1.

Tyler's.

Poor distressed soul!

Com. of Errors, 4, 4.

Back again unto my native clime.

II. Henry VI., 3, 2.

J. W. HORSLEY, W.M.

| Q.C. | 6th Jan. 1905.

2076.

FRIDAY, 3rd MARCH, 1905.

THE Lodge met at Freemasons' Hall at 5 p.m. Present—Bros. Canon J. W. Horsley, W.M.; Admiral Sir A. H. Markham, *K.C.B.*, P.D.G.M. Malta, I.P.M.; E. J. Castle, P.D.G.R., P.M. as S.W.; W. H. Rylands, P.A.G.D.C., Secretary; H. Sadler, G.Ty., S.Stew.; Dr. W. Wynn Westcott, P.M.; S. T. Klein, P.M.; G. Greiner, A.G.S.G.C., P.M.; and W. J. Songhurst, Assistant Secretary and Librarian.

Also the following members of the Correspondence Circle—Bros. T. Cohn, J. W. Squires, Major J. C. B. Craster, Rev. J. H. Pilkington, G.Ch.; H. W. Yorke, A. J. Bullen Cooper, W. F. Stuttaford, W. Wonnacott, G. H. Brown, L. L. Jacobs, W. N. Cheesman, C. Hollingbery, D. Bock, B. V. Darbishire, A. Simner, F. Stötzer, S. Walsh Owen, G. Vogeler, E. H. Pike, J. Anley, S. Marsland, G. Glen, J. Bodenham, P.A.G.D.C. as J.W.; Dr. S. Lloyd, W. Hancock, G. W. Cobham, G. P. G. Hills, W. H. Brown, W. Chambers, R. M. Marples, J. P. Simpson, J. J. Dixon, H. G. Burrows, O. Marsland, S. Meymott, J. A. Richards, Major J. Rose, H. Y. Mayell, E. Glaeser, R. Orttewell, E. A. Ebblewhite, and T. Leete.

Also the following visitors—Bros. W. H. White, Eccentric Lodge No. 2488; E. W. Hill, Galen Lodge No. 2394; F. Shilson, City of London Lodge No. 901; F. L. Notley, St. Clement Danes Lodge No. 1351; R. Collier, Royal Hampton Court Lodge No. 2183; W. Prows Broad, P.M. Pythagorean Lodge No. 79; H. W. Robinson, City of London Lodge No. 901; H. C. Clarke, J.W. South Norwood Lodge No. 1139; and A. Cleveland, S.W. Temple Bar Lodge No. 1728.

One Lodge and 56 brethren were admitted to the membership of the Correspondence Circle.

On ballot taken W. Bro. William Watson, P.M. 61, P.Prov.S.G.W., West Yorkshire, Author of "Record of Dr. T. C. Smyth, P.Gr.Chap.," and of other works, was elected a joining member of the Lodge.

The Secretary informed the Lodge that from a letter he had received from Bro. Hughan, he learned that Bro. Watson had only recently suffered severe loss by the death of his wife. The Secretary was requested to write a letter of condolence to Bro. Watson, and offer him the sympathy of the Brethren.

Apologies for non-attendance were received from Bros. Dr. Chetwode Crawley, Grand Treasurer, Ireland; E. Conder, Jun., H. le Strange, Pr.G.M., Norfolk; G. L. Shackles, J. T. Thorp, J. P. Rylands, F. J. W. Crowe, G.O.; R. F. Gould, P.G.D.; W. J. Hughan, P.G.D.; W. M. Bywater, P.G.S.B.; E. A. T. Breed, F. H. Goldney, P.G.D.; T. B. Whytehead, P.G.S.B.; and L. A. de Malczovich.

The Secretary read the circular letter from the Grand Lodge and the votes of the members having been taken by the W.M., they were entered on the paper as requested, and signed by the W.M. and Secretary.

A vote of thanks to Bro. E. A. Ebblewhite was passed for the History of the Shakespeare Lodge he had presented to the Lodge Library.

EXHIBITS.

By Bro. Dr. W. J. Chetwode Crawley.

Apron, about 26in. wide by 23in., of white satin, embroidered in gold and silver thread and coloured silks.

Sash, satin, 6in. wide, edged with narrow gold braid on breast, a five pointed star, and at each end a branch or spray, worked in gold thread and spangles.

Bro. Chetwode Crawley sends the following note in reference to the former ownership of this Apron and Sash.

> "William Lewis, to whom the Masonic Apron belonged, was born in the year 1744, and was "the son of William Lewis, H.E.I.C.S., and his wife Jane Dacres, of Church House, "Leatherhead, Surrey. He also entered the H.E.I.C.S. and rose to eminence, being "Deputy Governer of Bombay for some years some time *before* 1799, as we find him "described in an old paper of that date as of 'Badsley in the County of Southampton,' "which from other evidence appears to have been at or near Romsey. He died in May "1817, and was buried at Leatherhead, as was also his Wife Rosetta—*Née* Bond, his daughter "Jane, and, it is believed, also his Father and Mother."
>
> Such is the account submitted by the female representatives of Wm. Lewis before-mentioned, from whom this handsome Apron and Sash were secured on behalf of the Museum of Grand Lodge of Ireland. The ladies in question reside in one of the Midland Counties of Ireland, and they are quite unable to say whether William Lewis was an Irish Freemason or not. Nor has any clue been yet discovered to connect him with any particular Jurisdiction.
>
> W.J.C.C.

The Modern Free Mason's Pocket-Book, by Bro. Bennett. Photographs of Frontispiece and Title page.

> The frontispiece to the *Pocket Book* affords an illustration of an Apron similar in type to the actual specimen exhibited, and described in the foregoing Note. This is clearly shown in the enlarged photograph.
>
> The title page serves as a sort of Table of Contents for the little volume, which is engraved throughout in imitation of Roman type. There is no date, but the surmise may be ventured, from internal evidence, that the publication took place while Lord Petre was Grand Master of the Grand Lodge of the Moderns, 1772-1776.
>
> Besides the curious frontispiece, the *Modern Free Mason's Pocket Book* has another feature of interest, inasmuch as one of the Eighteen Songs, beginning
>
> "Genius of Masonry, descend,"
>
> may possibly share with John Bancks's better-known ode, the honour of having suggested the central idea of the famous design by Cipriani and Bartolozzi, which serves as frontispiece to the *Book of Constitutions*, 1784.
>
> Some day, perhaps, the Editor will afford space for the reproduction and comparison of these poems in *A.Q.C.*
>
> Nothing certain is known of Brother Bennett, or of the source from which the frontispiece was derived.
>
> W.J.C.C.

Portrait of Viscount Mountjoy, afterwards Earl of Blesington.

"Frater Curry, pinxt. Frater Faber fecit. The Most Noble & Rt. Honble. William Stewart "Visct. Mountjoy, Baron of Ramelton & Baronet, & Grand Master of ye Free and Accepted "Masons In Ireland for the years 1738 & 1739. This Plate is most Humbly Dedicated to "his Lordship by his Lordship's most Obedient Servant, John Brooks. Publish'd and Sold "by J. Brooks according to Act of Parliament Ao 1741."



White Satin Apron,

Exhibited by Bro. Dr. W. J. Chetwode Crawley.

From Dr. Chetwode Crawley's Collection.



The Modern

Free Masons Pocket-book

being

EIGHTEEN SONGS

adapted to Music the words entire
ly new, and never before publish'd,
calculated for all the degrees of
MASONRY.

To which is Added

a Toast applicable to each Song,
humbly dedicated to the Brethren
in General by

BROTHER BENNETT

Pr. 2/6.

London; Printed & sold by
Longman, Lukey & Co. N°. 26 Cheapside

From Photographs by Bro. L. R. Strangways, *M.A.*, P.M. 357, I.C.



Viscount Mountjoy, afterwards Earl of Blesington.

William, 3rd Viscount Mountjoy, succeeded his father at the early age of eighteen. He took his seat in the Irish House of Lords in 1731, when he had just attained his majority and at once became prominent in the Freemasonry of the Irish Metropolis. He was present with his friend the Earl of Middlesex, in whose honour the Sackville medal was struck, at the Grand Lodge held at the Hoop Tavern, Cork Hill, Dublin, on 22nd November, 1733. Lord Mountjoy was elected G.M. of Ireland in 1738, and, in accordance with the Irish practice, was re-elected in 1739. His Lordship inherited through his mother the estates of her father, on whose death the peerage of Blesinton (of the first creation) had become extinct. In process of time, Lord Mountjoy was advanced in the peerage to the title of Earl Blesinton, the first and last of the second creation. When the Irish-born Grand Lodge of the Antients had emerged from its swaddling-clothes sufficiently to warrant its looking for a "Noble Grand Master" after the manner of the Moderns, the Earl of Blesinton was elected to that office. His Lordship had removed to London, and had been appointed a Privy Councillor for England. He continued to be the titular head of the Antients till 1760. On the death of the Earl of Blesinton, the title dropped for the second time from the Irish Peerage.

Once again the title was revived; this time with a slightly different spelling, Blessington, and once again the title became extinct by the death of Charles John Gardiner, first and last Earl of the third creation. The variation in spelling led to a curious result. The accomplished, but unfortunate Countess of Blessington, widow of the Earl, made the name only too celebrated. It reached Bro. Jacob Norton, of Boston, U.S.A., in its latest form, and led him to charge Laurence Dermott with forgery, seeing that the Grand Master of the Antients spelled his name Blesinton, and not Blessington, as Bro. Jacob Norton thought it ought to be spelt. In those days, the cogency of Bro. H. Sadler's proofs of the Irish origin of the Antients had not yet been recognised. Hence the attempt to break the link supplied by the identity of the Irish Grand Master of 1738, and the English Grand Master of 1756.

No other portrait of Lord Mountjoy in Masonic clothing is known, and the insignia worn by him are well worth notice.

W.J.C.C.

By Bro. Harris.

Small Engraving with a great number of Masonic emblems. This has not yet been identified, but it is probably the frontispiece of one of the Pocket Companions. On one triangle are the words in cypher "Fellow, Craft, Marks," on another some letters of which the following only can be read "ASH—KOT, HAWS—, —KOI—," however they contain a very distinct suggestion. On a third triangle are the letters "WLBITPD, BONTLOI, BOASIOG," which I have not been able to decipher.

By Bro. Dr. Col. J. Austin Carpenter.

Large sheet of Masonic Emblems purporting to have been designed as well as engraved by J. A. Herrier, in Amsterdam. It is, however, a copy of the English plate of 1838. The verse from the Bible "The Light shineth in darkness, but the darkness comprehendeth it not" has been translated into Dutch and re-translated as "The Light enlightens the obscuritij, but the obscuritij does not comprehend it."

By Bro. Sydney Clarke.

Copperplate Engraving by J. Wageman, printed in colours.

On a tracing board which rests against a dwarf column, are shewn a building flanked by two pillars (Ionic and Corinthian) bearing globes. There are also a tent, sun, moon and stars, three candlesticks, a double triangle enclosing G, and a number of working tools. At the foot of the tracing board is an open bible with square and compasses. On the left is a bee hive, while there are also allegorical representations of Faith, Hope and Charity, the whole surmounted by the "Eye."

China tobacco pipe of German make. Masonic emblems in colours, and "Durch Finsterniss Zum Licht."

By Bro. W. B. Hextall.

Earthenware Jug.—On one side are two columns supporting an arch, with an hour-glass, crossed keys, three candlesticks, lion and lamb, square and compasses on five books (? steps), a ladder with five rungs, two globes, tesselated pavement, a coffin with skull and cross-bones, sun, moon and stars, ark and dove, and representations of Hope and Justice. The mottoes are "God is our Gide," "Friendship," "Honour and Humanity." On the other side is the following on an intertwined riband:

" Amongst the many pleasures that we prove,
" None are so real as the joys of love,
" For true love is worth commending,
" Still beginning, never ending.
" Love is a virtue that endures for ever,
" A link of Matchless Jewels none can sever.
" They on whose breast this sacred love doth place,
" Shall after death the fruits thereof embrace."

Under the lip of the Jug is the name Thomas Barker and date 1826.

Silver P.M. Collar Jewel.—Square with unequal arms and 47th prob. pendant. Engraved at back, "Presented to W! Br W. J. Evans, P.M., Lodge 69, as a token of regard from his friend and " Brother, Alexander Grant, Londonderry, 27th Decr 1848."

No. 69 in the *English* Register was at that date the Basseterre Lodge (the Mother Lodge), of Basseterre, St. Christopher, West Indies, warranted by the Moderns in 1755 and erased in 1862.

Bro. Chetwode Crawley sends the following note in reference to the Jewel, which is not of the type prescribed by the Grand Lodge of Ireland, and is, therefore, unexpected in connection with an Irish Lodge.

> The number 69, being vacant in 1845, was applied for and granted to a Lodge founded in that year in Londonderry, of which Alexander Grant was the first W.M., and Wm. Jas. Eames the first J.W.
>
> The Lodge was of good social standing, as is evident from the members' names, the M.P. for the Borough being among them. The Lodge was unmistakably Anglophil; the Rev. Geo. Oliver, D.D. and Robert T. Crucefix, M.D. are returned as having been elected members—apparently subscribing members—on St. John's Day in Winter, 1846.
>
> Alex. Grant was returned, in application for Warrant of 69, as hailing from 164, which then met at Lismore (Waterford) but his name is not on the Register for that Lodge, which seems to have collapsed about that time, possibly by reason of Grant's removal. Three out of the last five members registered for 164 in 1844, are affiliated from English and Scottish Lodges.
>
> If one may hazard a conjecture, Bro. Grant was in the public service, probably a Collector of Customs or in some analogous post. Stationed at Waterford, he joined Lismore Lodge, which boasted the English and Scottish members. Very possibly he was an English Brother, transferred, on promotion, to Waterford, and thence to Londonderry, where he inspired an atmosphere of English Work, as far as might be expedient.
>
> W.J.C.C.

Apron, Leather, 16in. wide by 17in., with semi-circular flap, probably printed from a copper plate. The whole is bound with narrow ribbon. Towards the middle of the flap are indications of tassels having been attached. In centre, two short columns on five steps supporting an arch with keystone, from which hangs the letter G. Between the columns an open book with square and compasses. The left segment of the arch is composed of three rows of squared stones, the right segment of three rows of triangular stones (compare the Frontispiece of Hardie's Monitor, 1818). Outside the arch are an ark and dove, a cock, clasped hands, a triangle with lights, a lamb, sword, key, a star with cross and serpent, hour-glass, three and five-light candlesticks, coffin, skull and crossbones, pickaxe and shovel. On the flap, the sun, moon and stars, and "eye."

"Principia Legis et Equitatis," by Thomas Branch. Fourth Edition, 1822, with Masonic Book-plate of B.P. The design is apparently taken from a jewel or tracing-board described by Dr. Oliver, in his "Historical Landmarks" (vol. i., p. 440. Note 2), as follows;—

"I have now before me an old Tracing Board, published in the last century. It is inclosed "within a circle over a 5-pointed star, and contains emblems of all the 3 degrees. The most "prominent objects are the 2 pillars, surmounted by spheres, the capital of the one being "Doric, and of the other Ionic. The steps up to the platform leading to the middle "chamber are 5, and I am uncertain whether it be not intended to represent 2 others, "mounting to the door where stands the Tyler with a drawn sword. Over his head are the "words '*Pulsanti Apperiator*' (a very common mistake in those times). On one side, sus-"pended from a ribbon, are the square & plumb, and on the other the compasses, level & rule, "at the bottom is a death's head & bones, on a black ground, & at the top the square and com-"passes united. There are slight traces of a Mosaic pavement and border, but no blazing "star, no letter G., no immoveable jewels; The circumference of the circle is inscribed, "wisdom strength and beauty, and

"'A Mason's chief and only care,
"'Is how to live within the square.'"

By Bro. Dr. Walshe Owen.

Silver Level, with imitation carbuncle as plumb. "Presented to P. G. P. Philip Slade by the brothers of the Royal Trafalgar Lodge for past services. June 11th, 1860." There does not seem to have been at any time an English Lodge bearing the name "Royal Trafalgar," and there was not even a "Trafalgar" Lodge in 1860. P.G.P. is not Past Grand Pursuivant, and Philip Slade was not a Grand Officer under the Grand Lodge of England. It seems probable that the jewel is not Masonic, but belongs to the teetotal society of "Sons of the Phoenix."* Is it possible that to this same Society we may attribute the "Nelsonic Crimson Oakes" Medal? *Presented to the Lodge.*

Small Apron, Leather, with square in centre in gold braid, and indications of having had three levels in blue silk. Formerly the property of Bro. John Dows, of Newbury, who died about 1830.

By Bro. F. Langford.

A pair of old Glass Decanters, engraved with a number of Masonic emblems.

By Bro. C. G. Miles, of Grahamstown.

A very handsome Satin Apron, about 19in. wide by 24in. Hand painted, edged with black ribbon and green fringe. Semi-circlar flap. The apron is divided into three compartments, the central one containing the figure of a Templar, the left hand a priest, and the right hand a Mason, with their appropriate emblems. Above are Faith, Hope and Charity, and the sun, moon and stars. On the flap the "Eye," and Templar lamb and flag. The apron is now the property of Bro. Bowker, of Grahamstown, but formerly belonged to Charles Lenox Stritch, of the 38th Regiment of Foot (First Staffordshire), whose Commission, dated 29th February, 1816, accompanies the apron. It may be that he was not the original owner as the name "Br. Moloany" appears at the bottom with some other lettering which it is impossible to make out. This last named Brother may, however, have been the designer of the Apron, which in any case is not much older than the date above mentioned.

Bro. Chetwode Crawley informs me that the late head of the family, John Russell Stritch, K.C., P.M. of the University Lodge, was an old friend of his. Charles Lenox Stritch was registered 11th June, 1821, as M.M. of Lodge No. 441 (I.C.) held in the 38th Regiment. The Lodge was an old one, having been "revived" in the Regiment in 1795.

By Bro. Freeman.

Jewel of Cryptic Degrees (Royal Select and Super-excellent Masters). *Presented to the Lodge.*

By the W.M.

Large Broadsheet, published in Paris, February 1905, containing the usual violent attack upon French Freemasonry.

The Secretary read the following paper:

* It has since been ascertained that Philip Slade was Past Grand President of the Oddfellows.

THE REV. DR. ANDERSON'S NON-MASONIC WRITINGS.

1712-1739.

BY W. J. CHETWODE CRAWLEY, LL.D.,
Grand Treasurer of Ireland.

THE thanks of all students of the development of Freemasonry from an Operative Guild into a Speculative Society are due to our diligent colleague, Bro. John T. Thorp, who has, in this as in so many other instances, shed so much light on dark places in our story. His recent contribution, laid before the Lodge at its last Communication, amply corroborates the conclusions at which Bro. R. F. Gould and others had arrived with regard to the early literary education and Masonic training of the Rev. James Anderson.[1] The question of Dr. Anderson's connection with the University of Aberdeen was set at rest some ten years ago, by the indisputable evidence of the author's autograph inscription in a presentation copy of *Royal Genealogies.* In this inscription, Dr. Anderson, *alumnus beneficiorum priorum, hand praeteritorum, memor,* recorded his sense of grateful obligation to his *Alma Mater.* The volume is preserved in the University Library at Aberdeen, and the publication of the inscription is one of the results of the far-reaching enquiries set on foot by Bro. R. F. Gould.

Bro. John T. Thorp ought not only to be thanked, but to be congratulated. The Sermon to which he has directed attention appears to have been previously unknown to Masonic students, and the Dedication supplies valuable information, of which no one knows how to make better use than Bro. Thorp himself. But Anderson's use of the style of "Chaplain to the Rt. Hon. the Earl of Buchan" is not confined to the title-page of this Sermon.

The sources of information about Dr. Anderson and his works are both few and faulty. The accounts of his life, and the catalogues of his publications are complicated by the confusion resulting from the contemporaneous existence of namesakes; a confusion which deepens into hopeless muddle when his biographers and bibliographers tread within the unknown precincts of Freemasonry.

The main source of information about Dr. Anderson's life in London is the obituary notice in the *Gent. Maga.* for 1783, (vol. liii., p. 41,) which has been adequately dealt with by Bro. R. F. Gould. Here we may observe the origin of the confusion between contemporary Andersons that runs through all succeeding *Biographical Dictionaries* till we come to the *Dictionary of National Biography.* This last fails only by reason of lack of acquaintance with Freemasonry and its annals. Its shortcomings in this respect greatly detract from the value of the article in the eyes of Masonic Students.

The catalogues of our great Libraries have dealt not less hardly with Dr. Anderson's publications. The catalogue of the British Museum is unusually disappointing in its treatment of this author. One could readily overlook mistakes in mere Masonic bibliography, but it borders on the ludicrous to find catch-penny attacks on the Craft catalogued under Dr. Anderson's name. The catalogue of Bodley's Library flies to the other extreme, and enters the Rev. James Anderson, M.A., and the Rev. James Anderson, D.D., as distinct authors. The mischief does not stop there. Succeeding

[1] Gould's *History of Freemasonry*, vol. ii., p. 354.

REV. DR. ANDERSON'S NON-MASONIC WRITINGS.

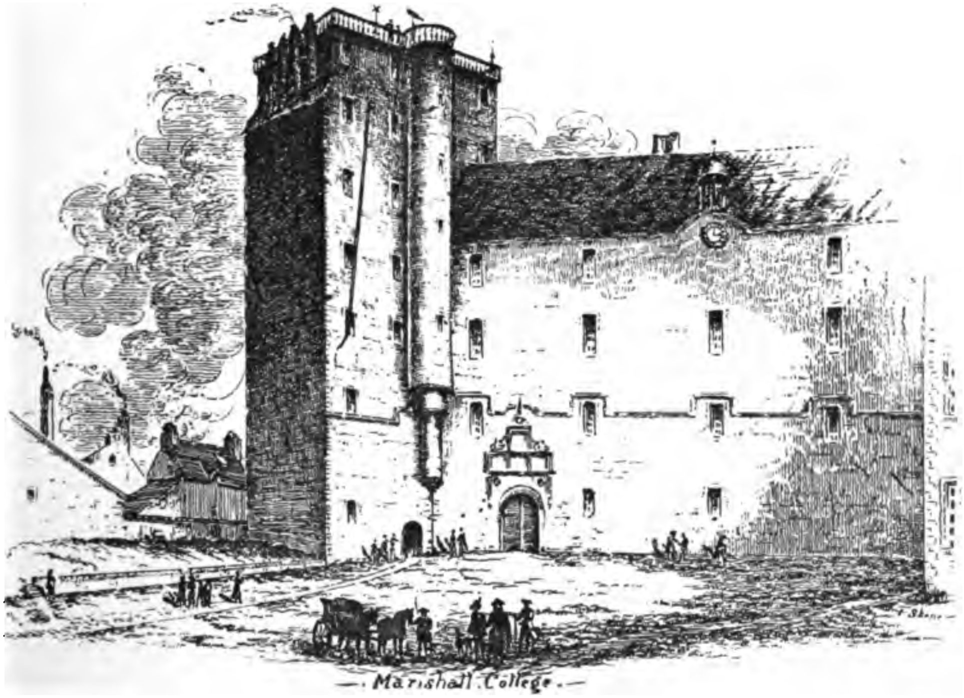
W. J. Chetwode Crawley, LL.D.

Autograph inscription in presentation copy of *Royal Genealogies*, 1732.



[Almam Matrem Academiam Mareschallanam
hoc libro donavit ejusdem auctor.
Jacobus Anderson, D.D.

The author of the work has presented this book to his
Alma Mater, Marischal College.
James Anderson, D.D]



Marischal College in Dr. Anderson's time.

From the originals in the University Library, Aberdeen.

bibliographers, equally ignorant of Masonic history, follow blindly, just as succeeding biographers follow blindly the obituary notice in the *Gentleman's Magazine*. It is to the great credit of the *Dictionary of National Biography* that the information there collected put an end, once for all, to the temptation to confound Anderson the Freemason with Anderson the commercial author, or with Anderson the antiquary, or with Anderson the Writer to the Signet, or with any of the other Andersons that seem to lurk round every corner at this period of our history.

The first definite modern notice of Dr. Anderson's career is to be found in the catalogue of the Advocates' Library, Edinburgh, published in that city in 1862. The Library is not very rich in Anderson's works, as it possesses only the *Royal Genealogies* and a brace of Sermons. But to the entries the following invaluable biographical note is prefixed:

"Born at Aberdeen, where he was educated. Went to London, and in 1710 " became minister of the Presbyterian Chapel in Swallow St. Removed in 1734 to " another Meeting-house in Lisle St., Leicester Fields. Died 23 May, 1739."

It is to be presumed that the members of the QUATUOR CORONATI Lodge require no catalogue of the Masonic works of the Rev. James Anderson. But no complete list exists of his publications unconnected with Freemasonry. The nearest approach to such a list is the hand-list compiled and published by the present writer eight years ago. To this list must now be added the Sermon brought to light by our indefatigable Bro. John T. Thorp.

No Library, public or private, in the United Kingdom possesses all the books and pamphlets enumerated in the following list. It is only the adventitious importance communicated by their author's connection with Freemasonry that makes them valuable, or in any way remarkable. Hence, it is quite possible that other books by the same author may lurk in out-of-the-way collections, and that attention may be drawn to them by the present publication.

CATALOGUE OF BOOKS AND PAMPHLETS,

OTHER THAN MASONIC,

BY REV. JAMES ANDERSON, D.D.

Compiled by W. J. Chetwode Crawley, LL.D.

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1. A | Sermon | preach'd in | Swallow St., St. James's | on | Wednesday, Jan 16, 17$\frac{11}{12}$, | Being the | National Fast-Day. | By James Anderson, M.A. | London: | Printed by J. H. for J. Lawrence, at the Angel | in the Poultry. 1712. Pr. 2d.

The text is chosen from the Prophet Jeremiah, chap. viii., v. 15, and the Sermon has no Preface or Dedication.

The only known copy is in the Advocates' Library, Edinburgh, and on its title-page some contemporary hand has written under James Anderson's name:

"A little prig of a Mass John."

Just as "new Presbyter is old Priest writ large," so this uncomplimentary inscription is merely an amplification of "Presbyterian Bishop," the nick-name by which Dr. Anderson was familiarly known in London. In the phraseology of that day the word "prig" had not yet acquired its present meaning of angular and pragmatical. It simply meant coxcomb, and suggested nothing beyond a love of finery. This is the sense in which the word is used by Dr. Anderson's contemporary, Sir Richard Steele, in *The Tatler*, No. 77, "A cane is part of a prig's outfit." Similarly, "a Mass John" is but Janet Geddes' version of the *innuendo* conveyed in the Southron's nick-name of "Presbyterian Bishop."

2. No King-Killers | A | Sermon | Preach'd in | Swallow-street, St. James's | on | January 30. 17 14/15 | By James Anderson, M.A. | London | Printed for M. Lawrence, at the Angel | in the Poultry, 1715. Pr. 6d. |

The Sermon, preached from the text Ezra iv., 15, is a vigorous repudiation of the charge that the Scottish nation had permitted its commercial instincts to get the better of its loyal sentiments in selling its King to the Parliament. The Sermon achieved popularity enough to produce a second edition in the course of the year.

The Dedication is here reprinted, as far as it seems likely to be of interest.

"DEDICATION:

"To the Reverend Daniel Williams, D.D.

"The following Discourse was preached at the Desire of some of my Congregation; but I was not fully determined to publish it until I was inform'd by several "Friends, and some of 'em Persons of Quality, that I had been misrepresented; which "is the common Lot of all those call'd Presbyterians. . . . . It will now speak for "itself, and no doubt will undergo a Variety of Censure, according to the different "Tastes of those that peruse it. But I assure you, I studied to avoid giving Offence:

"I have been helped in this Performance by several Historians, that are supposed "to favour the other side most, especially the Earl of Clarendon. But my work has "been rendred very easy by two anonymous Authors, that have labour'd much in the "same Argument, viz., the Author of an Historicall Essay upon the Loyalty of Presbyterians in Great Britain and Ireland, from the Reformation to the Year 1713. And "the Author of a Sermon preach'd to a Congregation of Dissenters, on January 30, "1713. . . . . And tho' you have not seen it in Manuscript, having been necessarily detain'd from waiting on you, yet I have presum'd to inscribe it to you; not "only because you was always a profess'd and firm Friend to MONARCHY *and* "PRESBYTERY, and ever asserted them to be highly consistent; but also from a "grateful Sense of the special Hand you had in my Ordination, and the Fatherly "Advices I have often received from you. . . . .

"I am, Reverend Sir,

"Your most affectionate and obliged humble Servant,

"James Anderson."

The pride with which Dr. Anderson writes of the special hand Dr. Daniel Williams had in his ordination is quite justifiable, for Daniel Williams succeeded Richard Baxter as the undoubted leader of English Nonconformists. Twice he was selected by his Dissenting Brethren as spokesman of "The Three Denominations" in presenting Addresses to the Crown. Born about 1642, Dr. Daniel Williams makes his first appearance in history in 1663 as Chaplain to the Countess of Meath, and Preacher to the Independent Congregation at Drogheda. The youth who found acceptance in that ministry was sure to go far, for the congregation was mainly composed of the remnant of the Cromwellian garrison. In 1667, Williams received a call to Dublin, and for more than twenty years he ministered in that city, laying the foundations of a reputation for eloquence, learning and piety unsurpassed among Nonconformist Divines. In 1687, James II. occupied Dublin, and Williams retired to London where he spent the remainder of his life. One cannot help suspecting him of occasional genial frailties, for George Fox, the Quaker, was very angry with the old man for smoking tobacco at a conference.

Dr. Williams, who is said to have received the degree of D.D. from the University of Edinburgh as well as from the University of Glasgow, died full of years and honours, January, 1715-16, only a few months after the publication of the sermon, so that Dr. Anderson can only have been acquainted with him during the latter years of his life.

3. "*Contend earnestly for the Faith.*

"A | Sermon | Preach'd to a | Religious Sŏciety | in | Goodman's Fields. | On "Monday, 1. August, 1720 | By James Anderson, M.A., Minister | of the Scots Church "in Swallowstreet | St. James's, Westminster | London: | Printed for R. Ford, at the "Angel *in the* | Poultry, M.DCCXX. | Price 3d. | "

The text is taken from Jude, 3, and the sermon met with considerable acceptance, if we may judge from the details supplied in the address prefixed by Dr. Anderson.

"ADDRESS:

"To my Catachumens.

"This Sermon I preached to you on New-Year's-Day, 1717-18, when you desired "me to print it, ... I preached it afterwards on the Lord's-day, the 10th of "August, 1718, at the late Reverend Mr. Mauduit's Meetinghouse, near Bermondsey, "Southwark, when that Congregation was divided about calling a New Minister, and "was then desired to print it, in order to refute the lying Cavils of some foolish People, "which I refuted by slighting them, and delayed printing because the Subject was "then much debated by the Clergy of the Church of England, with whom I had no "business. And next year the text was so well handled by the Reverend Mr. John "Cumming in a printed Sermon, that I thought my printing superfluous. But being "lately invited to peach (*sic*) on Monday the first of this instant August 1720, to a "Society that maintain an Evening Lecture on the Lord's-day, at the Reverend Mr. "Samuel Harris's Meetinghouse in Goodman's Fields, instead of Politicks, which they "expected not from me, I preach'd this same Sermon, which Mr. Thomas Pringle, Mr. "William Jenkins, and many more that heard it importun'd me to print, and generously "undertook the Charge of the Press. . . . .

"Your affectionate Pastor, and humble Servant,

"James Anderson.

"Swallow-Street, St. James's, Westminster,
"22 August, 1720."

The name of the Rev. Mr. Mauduit, whose pulpit Dr. Anderson filled on the 10th August, 1718, will not be wholly unknown to our American Brethren. He was the father of Israel Mauduit (1708-1787), who was by turns Dissenting Preacher, Woollen-draper, Fellow of the Royal Society, Political Pamphleteer, and Agent for the Colony of Massachusetts Bay. To his honour be it added, that Mauduit threw in his lot with the American States, when it was palpably not his interest to do so.

4. A Sermon preached on October 27th, 1723, to the Congregation of the Scots Church, Swallow St., St. James's, Westminster, on the first Anniversary of the Death of the Rev. William Lorimer, A.M., "by James Anderson, A.M., Minister of the Church, and Chaplain to the Right Honourable the Earl of Buchan."

[See Bro. Jno. T. Thorp's account, p. 9.]

5. Proposals | For Printing by Subscription The Translation of the | Genealogical Tables | of all | Emperors, Kings, and Sovereign Princes, | In every part of the World, from Adam to these Times: | shewing | The Times of their Birth, Marriage, and Death; their Parents | Wives, and Children; their Branches, and the various Families | to which they are or were related, &c. | Together with | Genealogical Questions belonging to each Princely Family. | A Work mighty useful to All that delight in Chronology and History. | Collected, with the utmost Diligence, by the Reverend and Learned Mr. John Hubner, Rector of St. John's School at Hamburg | who printed it at Leipzig, Anno 1719, by the special Privilege of His Polish Majesty Augustus, the Elector of Saxony. | Translated from the High Dutch, carefully collated and much improved with many necessary Additions, by James Anderson, A.M. | The conditions follow on the next Page. |

[Extracts from "CONDITIONS."]

". . . . : for besides Mr. Hubner's 333 Tables, Mr. Anderson adds his own
" Genealogical Questions for explaining the Tables; . . . . . The Price to Sub-
" scribers is in all Two Guineas. . . . . A few will be printed on large Paper
" for Those that desire it . . . . . . The Tables are all translated and will be put
" to the Press with all convenient Speed. The Specimen is given Gratis to Subscribers,
" but others must pay for it Half a Crown. The Subscribers Names will be printed as
" the Encouragers of so useful a Work. Subscriptions are taken in and Receipts given
" by the following Booksellers :

. . . .

" And by Booksellers in Oxford, Cambridge, Edinburgh, Dublin, and other Places."

Johann Hubner (1668-1731) was one of those miracles of intelligent industry that seem "made in Germany," and nowhere else. Despite the pressure of Academic duties, Hubner found time to compile geographical and historical works of enormous extent and popularity, which may be said to be forerunners of the *Conversations-Lexicon* and *Encyclopædia Britannica* of to-day. He was fond of conveying information by formulating questions and starting objections, which he proceeded to answer in simple and direct language. There can be no doubt that Hubner's works helped largely to confer on colloquial German the dignity of a literary dialect. His biographers unite in stating that more than a hundred thousand copies of his works were sold during the lifetime of the author. Notwithstanding this amazing popularity, it is probable that no reader of these pages is familiar with the original from which Dr. Anderson translated, nor is any reader likely to want more than the title-page.

Johann Hübners | Rectoris der Schule zü S. Johannis | in Hamburg, | Genealogische Tabellen, | nebst denen darzu gehörigen | Genealogischen Fragen, | zur Erlaüterung | Der Politischen Historie, | mit sonderbahrem Fleisse zusammen getragen, | und vom Aufange biss aüf diesen Tag | continuiret, | Erster Theil. | Mit Königl. Polnischen und churfl. Sächsischen sonderbahrem | Privilegio.—Im Jahr 1719, | Ben Joh. Friedr. Gleditschens seel. Sohn in Leipzig. |

The *Tabellen*, 333 in number, are very complete; *too* complete. Beginning with Adam and Eve, who might fairly be deemed

"Monarchs of all they surveyed,"

Hubner wades along countless streams of antediluvian and postdiluvian dynasties, down to the illegitimate children of contemporary sovereigns. In this latter branch of research, his Patron, Augustus the Strong, gave him plenty to do. The real value of the Tables lies in the painstaking assiduity with which Hubner elucidates the pedigrees of the kinglets and princelings who infested the Germany of his day. In all of these tables, Hubner was followed, with more or less fidelity, by Dr. Anderson.

6. "Royal | Genealogies : | or the | Genealogical Tables | of | Emperors, Kings,
" and Princes | From Adam to these Times : | In two parts, | Part I | Begins with a
" Chronological History of the World, from the Beginning of | Time to the Christian
" Era, and then the Genealogies of the | earliest great Families and most ancient
" Sovereigns of Asia, Europe, | Africa and America, down to Charlemain, and many of
" 'em | down to these Times. | Part II | Begins with the Grand Revolution of Charle-
" main, and carries on the | Royal and Princely Genealogies of Europe down to these
" | Times ; concluding with those of the Britannic Isles | See a more particular Account
" in the Preface and in the Contents of the Tables | By James Anderson, D.D. | London
" | Printed for the Author by James Bettenham ; | And sold by E. Symon and J. Clarke
" in Cornhill ; R. Ford in the Poultry ; A. Bettesworth | and C. Hitch, J. Osborn and T.
" Longman in Pater-noster Row ; R. Gosling in Fleetstreet ; | A. Millar and N. Provost
" in the Strand ; T. Green at Charing Cross ; J. Jackson in Pall- | Mall ; and J. Stagg
" in Westminster-Hall. M.DCC,XXXII,"

The volume is dedicated to His Royal Highness, "Frederick Lewis, Prince of Great Britain, etc.," whose initiation five years later began the connection between our Royal Family and our Craft.

The preface states:

> "This Book of Genealogies is at last finished after seven Years of labour, and the "Author . . . only proposed to translate from the High Dutch the Royal "Genealogies of the learned Mr. John Hubner, of Hamburgh. . . . The Lord "Kingsale and the Earl of Inchiquin revised the Peerage of Ireland: For which he "returns hearty thanks."

Both of these noblemen were members of the Craft. Lord Inchiquin was Grand Master of England in 1726, and Lord Kingsale was initiated in Lord Inchiquin's presence, by Dr. Desaguliers, in the Lodge at the Swan and Rummer, Finch Lane, London, on 8th June, 1726. See Bro. W. J. Hughan's article on *The Three Degrees of Freemasonry*, *A.Q.C.* vol. x., pp. 134, 142.

A second edition of the *Royal Genealogies*, "with Additions and Corrections," was published in 1736.

Readers familiar with the sketch of our History prefixed to the *Book of Constitutions* will understand how it comes to pass that Dr. Anderson's share in the *Royal Genealogies* cannot stand the fire of modern historical criticism. The compilation has long ceased to be regarded as an authority.

7. Unity in Trinity, | and Trinity in Unity: | a | Dissertation | shewing | against Idolaters, modern Jews and Anti- | Trinitarians, How the Unity of God is evinc'd, | with an Account of Polytheism, | antient and modern. | Also, | How the Trinity of Persons in the Unity of the | Divine Essence is reveal'd in the Old and New Testament, | and was believ'd by the Antient Jews till the Romans | destroy'd Jerusalem. How the Scripture represents | the Divine Economy, or the Conduct of the THREE | Divine Persons, in the Family of God. And the opinion | of the first Christians | both before and after the first | Council of Nice, that met A.D. 325 etc. | By James Anderson, D.D. | Chaplain to Right Honourable, David, | Earl of Buchan. | London: Printed for Richard Ford at the Angel in the Poultry | over against the Compter; and sold by Andrew Millar | at Buchanan's Head in the Strand; and James Jackson | at St. James's Gate, Pall-Mall. M.DCC.XXXIII.

The title-page sufficiently explains the scope of the volume, which extends to 100 closely printed 8vo pages.

The Dedication prefixed to the volume contains some personal details:

> "To John Mitchell, M.D.
>
> "When I reflect on our old Friendship, early contracted at the University, which "hitherto has not been once interrupted, I think myself obliged thus to testify my due "sense of it, and to return my hearty thanks for your many good offices; particularly "for getting me the Use of some scarce Books, on the Subject of this Dissertation (as "well as others) from the curious Library of your learned Friend, SIR RICHARD "ELLYES, BARONET, (who indeed is the common Friend, both of the Literati and the "Orthodox, of all Denominations,) whereby I was inabled to have writ a large Volume "in defence of the Divine Trinity against the Jews, the Arians, the Socinians, and "others, Adversaries that affect no Name. But my intention was only to write those "few Sheets for the Use of plain People; who are not accustomed to read large Books; "in order to preserve them sound in the Faith, and to help them to stand up for the

" Truth, as they may have Occasion, or to reclaim any of those that are infected with " Error. I know you approve of such an honest Intention : and, therefore, amidst your " close Application and Studies, I hope you will accept this Address, and patronize " this Performance as well-meant, by

" Dear Sir,
" Your much obliged
" old Friend and Servant,
" James Anderson."

Sir Richard Ellyes, or Ellys, M.P., the third and last baronet of the line, died without issue in 1742. Like many other Nonconformists, he was educated abroad, and he attained the front rank of scholarship under the masters of classical and Oriental learning that then adorned the Low Countries. His splendid library suggests a link between Dr. Anderson and such Rabbinical traditions as centred round the Temple of Jerusalem. Sir Richard Ellys was renowned for open-handed generosity, and many graceful stories have been preserved of his kindness towards men of letters. Dr. Anderson was well within the mark in styling him " the common friend of the Literati."

It will be remembered that much of Johann Hubner's encyclopædic work was couched in the form of question, or objection, and answer. Dr. Anderson largely adopted the same method in this treatise, though the answers are sometimes so long-winded as to lose sight of the point.

8. " The Lord Looseth the Prisoners : | A | Sermon | preach'd | In *Prujean* Court " *Old Bailey*, London ; | on | *Sunday* the 3d. of *July* 1737 | to the | *Prisoners* for *Debt* " that reside in the | *Rules* of the *Fleet-Prison*, | On Occasion | of the late Act of " *Parliament* for *Insolvents* ; | And publish'd at their *Request*. | By *James Anderson*, D.D. | " London. | Printed for Richard *Ford*, at the *Angel* over | against the Compter in the Poultry | M.DCC.XXXVII. | (Price Sixpence.) | "

The Dedication is to the Rt. Hon. Sir Robert Walpole, K.G. But neither the Dedication nor the Sermon contains anything of biographical or literary importance.

9. [Posthumous Publication.]

" News | from | Elysium : | or, | Dialogues of the Dead. | Between | Leopold, Roman " Emperor, | and | Lewis XIV. King of France. | Wherein they relate to each other the " History of | the most Memorable Actions of their Life and | Times, discovering the " Secret Views of the Houses | of Bourbon and Austria. | With | The History of several " extraordinary Events, sup- | pos'd to be brought into Elysium, by | Mercury, from " the Land of the Living. |

" By the late Reverend and Learned | James Anderson, D.D. |

" London : | Printed for J. Cecil, in Exeter-Exchange in the Strand ; and | F. Noble, at " Otway's-Head in St. Martin's-Court, opposite New- | Street, St. Martin's Lane, near " Leicester-Fields. 1739. Price 1s. 6d."

" [PART II.].

" Between | Charles V. Roman Emperor, | and | Francis I. King of France. | " Wherein they relate to each other the History of | the most Memorable Actions of " their Life and Times, discovering the Secret View of the Houses | of Bourbon and " Austria. | with | The History of several extraordinary events, suppos'd to be brought |



Pow'r, Honour, Crowns and Royal Birth,
Which hinder'd us from living Friends on Earth
Are now all Empty Shade and We
Can live in Peace through blest Eternity.

NEWS FROM ELYSIUM:

Frontispiece to Part I.

FROM DR. CHETWODE CRAWLEY'S COLLECTION.

"into Elysium, by Mercury, from the Land of the Living | . Likewise | A Relation of "the Growth and Glory, the fate and fall, of the Spanish | Monarchy; with Observations "on its Present Government. | Also | Some Important Passages of the Life of Martin "Luther, and others | of the Reformers, as related by Charles the Vth. |

"By the late Rev. and Learned JAMES ANDERSON, D.D. | Author of *The Constitu-* "*tions of the Free-Masons.* |

"London: | Printed for J. Cecil, in Exeter-Exchange in the Strand; and | F. Noble, "at Otway's-Head in St. Martin's Court, opposite New- | Street, St. Martin's Lane, "near Leicester-Fields. 1739. Price 1s. 6d."

The volume consists of 148 closely printed quarto pages, the pagination running continuously through both Parts. There is no Preface or Dedication, and the voluminous Title-page serves as a Table of Contents. Facing the title-page of each Part is a Frontispiece, reproduced in illustration of this article.

It is impossible to overlook the similarity in design between these Frontispieces and that of the *Book of Constitutions.* The scheme was evidently calculated for the meridian of the Fraternity, while the ostensible plan was thus set forth for the groundlings.

"Interviews in the Realms of Death, or Elysian Fields, with Political Observations "and Reflections on each.

"INTERVIEW I.

"BETWEEN Leopold late Roman Emperor, Whose Device or Motto is *Consilio &* "*Industria*; And the late Lewis XIV. King of France, whose Device or Motto is "*Nec pluribus impar.* They meet in a Forest of Cypresses; for that Tree is an Emblem "of Death. Lewis calling Leopold with a French Compliment. Leopold looking aside "to know who call'd him. Mercury in the Air, delivering to a Secretary a Pacquet of "the most remarkable Occurrences from the Land of the Living. And these two "Potentates, after finishing their own Story, agree to Order the Pacquet to be read, and "conclude with their own Reflections upon the News."

[INTERVIEW II.].

"Interviews in the Realms of Death, or Elysian Fields, with Political Observations "and Reflections on each."

The substratum of politics on which Dr. Anderson bases these *Dialogues* enables him to show to better advantage than do most of his moralising Brethren in their purely hortatory exercises. The occasional outcrop of historical facts, dead though they be, stands for stepping-stones across a morass of platitude. Yet what can be done with an author whose idea of a Dialogue is to make one interlocutor address to another a remark of forty-four quarto pages in length?

Despite really respectable learning, and obvious sincerity of purpose, Dr. Anderson has a kind of alacrity in sinking: throughout the volume he is

"Densely, darkly, desperately dull."

It is borne in upon the reader that it is often expedient to ascertain Dr. Anderson's meaning from external sources, rather than from the internal light of Dr. Anderson's wording.

[Posthumous Publication.]

9. " A | Genealogical History | of the | House of Yvery; | In its different Branches " of | Yvery, Luvet, Perceval | and Gournay | Vol. I. |

" —*Hoc numine mixum*
" *Genus immortale manet, multosque perannos*
" *Stat fortuna domus, & avi numerantur avorum.*
" VIRG.

" —*Fert Animus mutatas dicere formas.*
" —*Dii cœptis (nam vos mutastis et illas)*
" *Aspirate meis.*
" OVID.

" London : | Printed for H. Woodfall, Jun. M.DCC.XLII. | "

The work is in two volumes, but the first volume alone is Dr. Anderson's handiwork, and to it is prefixed a Dedication from his pen.

" DEDICATION.

" To the Most Noble and Puissant Lord, John Perceval, (Ninth of that Name) Earl of " Egmont : . . . . . . Having in the Course of that great Genealogical Work, " which I published some Years since, necessarily made almost immense Collections, " . . . . . . a multitude of matter remained upon my hands . . . . appeared " to me to deserve a better Destiny than that of being committed to the Flames.— " . . . . . . there occurred so great a number of Notices and Evidence concerning " the Grandeur of the House of YVERY, that I very early conceived the Inclination to " publish a distinct history of that House, so vast in Antiquity, and so eminent . . . " of which, nevertheless, there is not extant any tolerable Account.

" Your Lordship being now, by the Extinction of the other Branches, the Head " and Chief of this Illustrious Family. . . . . . .

" My Lord, Your Lordships
" Most obliged, Obedient, and Devoted Servant,
" J. Anderson."

The illustrious family of which the Irish Peer, the Earl of Egmont, was thus become the head, had settled in Ireland in Tudor Times. But the date of its Irish Honours went for little in the annals of the House of Yvery. Most of our nobility are satisfied when they can trace descent to an ancestor who came over with William the Conqueror. That event stood hardly half-way up the genealogical tree of the House of Yvery, which claimed to have been noble before ever a Northman had settled in Normandy: and the claim was allowed by the Heralds. In face of this prodigious pedigree, there is a touch of actuality in finding an undoubted scion of this ancient stock in R.W. Bro. J. J. Perceval, the present D.G.M. of the Masonic Province of Wicklow and Wexford.

The following extract from the preface to vol. ii. will serve to show the succession of editors.

" To the Reader :—. . . . .

" Mr. Anderson, who chiefly composed the first Volume, and had loosely thrown " together this latter Volume also, within a few Pages; dying before it was well " digested, it was revised by Mr. William Whiston (Son to the Reverend Dr. Whiston), " who being one of the principal Clerks of the Records in the Exchequer, and Chapter- " House of Westminster, and a very diligent and knowing Officer, made no inconsiderable " Additions to it; but he likewise dying before it was entirely compleated, the Work is " not in Style so exact, nor perhaps so uniform in Language, as if it had wholly been " the Work of a single Pen, ..."

W. J. CHETWODE CRAWLEY, LL.D.



FRANCIS. *We strove for* EMPIRE *first you gain'd the* Fair,
Next MILAN *was yᵉ* MISTRESS *of the War*.
CHARLES *We* Rivals *were till* Crespy-peace *was made*
And now we're constant Friends *in* Regions *of yᵉ* Dead.

NEWS FROM ELYSIUM:

Frontispiece to Part II.

FROM DR. CHETWODE CRAWLEY'S COLLECTION.

It is well that the Rev. Dr. Anderson should be exonerated from any responsibility for vol. II., inasmuch as the change of editorship was not to the advantage of the book, which, it is said, had to be temporarily withdrawn from circulation. The last editor gave great offence by virulent comments on the English Peerage, and the Irish character: a combination which, if correctly reported, discloses a wonderful width of vituperation.

The skeleton, on which subsequent editors superimposed this inconsequent fabric, is all that can be fairly attributed to Anderson, and shares the merits and defects of his larger genealogical enterprise.

THE theological treatise *Unity in Trinity, and Trinity in Unity*, and the moral discussion *News from Elysium*, are Dr. Anderson's most ambitious efforts at original literature, though neither can be said to rise above a dreary level of commonplace. The connection of their author with the development of Freemasonry is the sole reason why any note should be taken of works so unimportant.

The student of the development of our Craft, accustomed to read between the lines, cannot fail to catch the possible bearing of *Unity in Trinity, and Trinity in Unity* on the conception and formation of a triune hierarchy such as that involved in the government of the ROYAL ARCH. Or, was it familiarity with a tripartite recovery of a Word that inspired the idea of a Trinitarian treatise?

The Rev. Dr. Oliver seems to have entertained at one time the opinion that Dr. Anderson was a profound Talmudic scholar, and that therein lay an adequate explanation of the transmission, or introduction, of the Legend of King Solomon's Temple. The opinion is untenable, as far as Dr. Anderson's Talmudic lore is concerned. Though the scope of the treatise before us demands the display of Oriental scholarship, Dr. Anderson's handling of the Targums shows that he had no more than a bowing acquaintance with them.

Here is a crucial extract from this excessively rare book, which will enable the reader to judge for himself.

> " The Chaldee Paraphrases, at first in Scraps, but at length collected into books
> " by Jonathan, Onkelos, and Others, which Books are called TARGUMS. ONKELOS
> " collected Paraphrases only on the Pentateuch, or five Books of Moses, but JONATHAN
> " and the Others on all the Books of the Old Testament: The Jerusalem Targum on
> " the Pentateuch seems to be only an Abridgment of the others. The Paraphrases
> " began from the Days of EZRAH, but were not begun to be collected into the Targums
> " till about sixty Years before Christ: And these Authors being Men of great Probity
> " and Skill, Members of the old Synagogue, and of high Esteem amongst Jews, are
> " unexceptionable Vouchers of the Sentiments of the old Jews before Christ.
>
> " It were endless to quote them about the Memra (the same with the Logos)
> " whom they account a divine Person, distinguishing him as the Logos, or Word of
> " JEHOVAH, from Pishgama, that signifies only a Master of Discourse, or a word written
> " like Rhema in Greek; for they ascribe to the Memra, or Word, as to the true Jehovah
> " God, all the Appearances, Acts, Promises, Threatnings, Judgments, and Worship of
> " God. 'Tis true, the Memra in Hebrew and Logos in Greek are taken sometimes in
> " another sense; yet seeing all sorts of personal Characters are by them given to him,
> " the meanest capacity may understand it of a real and distinct Person, and it is
> " absurd to understand it otherwise."

Having thus settled the matter for the meanest capacity, Dr. Anderson appends the following note for the reader who may not come under that heading.

"Some Socinians, hard put to it by the Authority of the "Targums, have endeavoured to shake it off, by affirming, that in "them the Memra, or Word of Jehovah, is barely used to express the "following things, viz: the Decree of God; — His Commands; — "His Oracles and Law; — His Inward Deliberation; — His Promise; — His Covenant, "and His Oath to the Israelites; — His Purpose to Punish or to do Good; — a Prophet-"ical Revelation; — the Providence that protect'd Good Men; — in short, the Word "by which God does promise or threaten, and declares what he is resolv'd to do; but "that it is never used in the Targums to denote a Person.

See ALLIX *ib.*

"But for Answer: Surely none of these Senses can take place in the Targum of "Onkelos Gen. iii., 8., where the Hebrew Words, And they heard the Voice of the "Lord God walking in the Garden, are thus paraphrased, And they heard the Voice of "the Memra, or Word of the Lord: nor in Gen. XV. where the Memra of Jehovah "appear'd to Abraham, brought him forth abroad, spoke to him, and order'd him to "offer a Sacrifice to him. Nay, allowing that in some texts, Memra should have some "of those meanings, does it follow that in many other Texts it has not the meaning of "a real person? And supposing it signifies sometimes a Command of God, it cannot "mean so in a Number of Places, where mention is made of the Commands of the "Memra of the Lord. Can it be taken for the Decree of God in Jonathan's Targum on "Hag. ii. 6, where the Memra is distinguish'd as the maker of that "Decree? Sure it cannot signify a Decree in those places where "the Decree of the Memra is spoken of. Nor can it signify the "Oracles and Law of God, where the Memra is distinguish'd as the "Giver of the Oracles and Law to the Jews, and where the Paraphrast "intimates that it was for their refusing to offer Sacrifice to the "Memra that the Jews often fell into idolatory. Nay, there are so "many, and so plain Proofs of the Memra's signifying a real Person in "the Targums, that no man can deny it, unless he is resolved to oppose "it at all hazards.

See the Targum on the Two Books of Chronicles published by Beckius, about Fifty Years ago.

"At other times, the Socinians affirm, that in the Targums, the MEMRA "implies no more than that God works by himself, because the word Memra is used "of Men, as well as of God. This is much the same objection with that of Maimonides "the Talmudist, explaining in what sense God is said to come out of "his place, in Isaiah, Viz.— that God does manifest his Word or Will "which was before hidden from us; for, says he, all that God has "created is said to be created by his Word; as in Psalm xxxiii, By the Word of the "Lord were the Heavens made: as Kings transact matters by their Order or Word, as "by an Instrument.

Mor. Nevoch p 1. c. 23.

"Yet, the single affirmation of Maimonides cannot preponderate so many formal "proofs to the contrary: His Mistake was, that he thought the Christians made "the Memra, or Word, an Instrument of God, and therefore says that God Needs "no instrument to work by, but he Works by his Will; neither has He any Word "properly so-called; whereas the Christians, that are not Arians, apprehend the Memra, "the Word, the Logos, as a Person distinct from the Father, though of the same nature, "having the same Will and Operation.

"But the conjunction of the Socinian and the Jew cannot invalidate those Texts "wherein the Memra is expressive of God; nor can it prejudice our Argument that the "Chaldee Paraphrasts used the Memra in various Senses (as the Logos is used in Greek) "because the places where the Memra signifies God, have no Equivocation in them, and "import a Real principle of Action, called by us a Person.

"The Socinians trivially object also, that no Christians ever quoted the Targums "against the Jews before Galatinus, in the XVIth. Century, and that Heinsius, "Vechnerus, and others, followed him in that fancy. But, for answer, the Socinians "gain nothing if it was true, save only that the first Christians understood not Chaldee:

"But it is an impudent falsehood in learned men to affirm that the first Christians did "not argue against the Jews from the Jewish Books; for Origen "treats of a dispute, in which the Christian plainly demonstrated "against the Jew, from the Jewish writers, that the prophecies "concerning the Messiah exactly agree to Jesus; and so Justin "Martyr, in his Dialogue with TRYPHO the Jew, proves that the word or Memra, is not "an attribute in God, nor an Angel, but a real divine person, according to the Sense of "the Targums.

Lib. iv. Cont. Cels.

"Now supposing all the first Christians were not scholars enough to peruse "Jewish Books (which will not be granted) can that prejudice the Truth which ought "to be received, how late soever it comes? 'Tis true, the first we find who professedly "beat the Jews with their own weapons is Raimundus Martini, a Convert Jew, about "A.D. 1260. He had well studied the Rabbins, and makes use of the Targums to very "good purpose, in his Book against the Jews, called *Pugio Fidei* (or the Dagger of "Faith) from which, in the next Century, Porchetus Salvaticus, composed another "Book, called *Victoria adversus Judasos*, (or Victory over the Jews) neither of which "were much minded in those dark ages. But when learning revived, Galatinus boldly "transcribed their notions and proofs, as his own, without mentioning his Authors. It "were to be wished that many, much conversant in the Jewish learning, would follow "the good example of Raimundus Martini, as the learned Dr ALLIX did, in this Book, "called, *The Judgment of the antient Jewish Church against the Unitarians.*

"Such an Undertaking, well and methodically perform'd, would soon beat the "Enemy from a great Strong Hold; for the Unitarians have been drove to shelter "themselves under Lyes, or bold Assertions without proof, accusing the first Christians "of inserting in the Jewish Books, whatever is favourable to the Trinity, and the real "Divinity of the Logos, or Memra, even tho' these same Unitarians, and all Men too, "know assuredly that the learned and accurate Jews are the living Witnesses of the "Falsehood and Folly of such an Accusation."

Unity in Trinity, *pp.* 29, 30, 31.

Pierre Allix, D.D., on whose authority Dr. Anderson relies, was, like Desaguliers and Mauduit, one of those distinguished and learned refugees whom the Revocation of the Edict of Nantes drove to England. The book to which Dr. Anderson refers was published in English, without the author's name, in London in 1699.

The phraseology of the foregoing extract is hardly consistent with any claim that Dr. Anderson was a student of Talmudic literature at first hand. Rather, it seems certain that his acquaintance with Jewish Legends lay through the Latin translations and other compilations of the Oriental School that then flourished in the Low Countries. The point is of some interest, as there are other grounds for tracing the influence of this School in the circumstantial setting, or *mise en scène*, of the Hiramic Legend, both as regards the Loss and the Recovery. See *Rabbi Jacob Jehudah Leon*, *A.Q.C.*, 1899, vol. xii., p. 150: also, *The Temple Legend*, *ib.*, p. 145.

Dr. Anderson's theological and historical works appear to have been passed over even by the students who have laboured most successfully in making clear the part he took in fostering the infant Grand Lodge. The reason is not far to seek. Notwithstanding Dr. Anderson's reputation among his Brethren, his books become unreadable, in proportion as they cease to reflect the work of some other author. His typographical appetite overtaxed his intellectual digestion. Trite and turbid in thought, inexact in expression, and confused in construction, Dr. Anderson did not even reach a niche in the *Dunciad*. Or was it that some kindly memory, floating in the brain of "Mr. Alex. Pope," member of the "Lodge held at the foot of the Haymarket" stayed the hand of the Satirist?

Dullness has deep roots, and Dr. Anderson's defects of style are bearing fruit to-day. In the effort to pluck out the heart of the mystery, the language of Dr. Anderson's *Book of Constitutions* has been subjected to a fierceness of scrutiny that can best be likened to the Higher Criticism worrying the Pentateuch. The abounding infelicity of Dr. Anderson's style has baffled the ingenuity of his critics. Contradictory opinions are supported, not only by appeals to contradictory passages in the same book, but by appeals to the same passages in the same book. Wider acquaintance with Dr. Anderson's literary, or, rather, unliterary methods, might have saved some controversy.

Without drawing unduly on the imagination, the reader will receive the impression that the Rev. Dr. Anderson was short of stature, but plump withal, if the figure in the Frontispiece of *The Book of Constitutions* does justice to the Junior Grand Warden of 1723; that his eminently clerical attire and deportment gave rise to an imputation of ecclesiastical foppishness; that he was credited by his fellow-citizens with deserving or desiring some precedence among his co-religionists; and that he was charged, by a dour Scot across the Border, with leanings towards the Ritual of the Established Church.

A kindly side-light is thrown on his private character by the curious letter, for which we are indebted to Bro. R. F. Gould's researches, (*A.Q.C.*, vol. vi., p. 132,) and in which Dr. Anderson uses his personal influence to advance the interests of "a Mason true."

While searching for materials for this list of Dr. Anderson's works, the curious fact turned up that a quarter of a century after his death, proposals were made for translating his *Royal Genealogies* into French. The original Prospectus is preserved in the *Bibliothèque Nationale* at Paris.

"Généalogies royales ou Tables chronologiques . . . traduites de l'anglais de Jacques Anderson, par le R. P. Joseph Brunet de Vezés. Paris, 1765."

While on the subject of the *Bibliothèque Nationale*—the only Library that can vie with our British Museum—it is well to note that a fine copy of the first Irish *Book of Constitutions*, published by the Secretary of Grand Lodge, John Pennell, Dublin, 1730, is entered under the name of Anderson in the *Catalogue Générale de la Bibliothèque Nationale;* Paris, 1897.

It is impossible to part from Bro. John T. Thorp's interesting account of Dr. Anderson's patron, David, Earl of Buchan, without mention of the fearsome problem his succession to the Earldom of Buchan presents to Southron genealogists. His lordship was undoubtedly ninth Earl of the line of Stewart, and fifth Earl of the line of Erskine. But, in the words of the highest living authority on the devolution of hereditary dignities, Dr. Anderson's patron "was in no way connected with any of the previous Earls of that race." Yet his Lordship would seem to have succeeded to the Earldom of Buchan by hereditary right and with the special sanction of the Scottish Parliament.

W. J. CHETWODE CRAWLEY.

[The foregoing Notes were originally drawn up to illustrate the paper read by Bro. John T. Thorp at the January Communication of the Lodge (see p. 9). But at the request of the Secretary, and with the express concurrence of Bro. John T. Thorp, they were held over until the March Communication of the Lodge.—W.J.C.C.]

Bro. Conder writes:

What I may term the postscript to Bro. Chetwode Crawley's valuable paper, suggests something unusual in the succession of Dr. Anderson's patron to the Earldom of Buchan. I can assure Bro. Chetwode Crawley that to the student of genealogy, whether from the North or South, East or West, there is nothing extraordinary in this Scotch descent. The "fearsome problem" is easily explained. In 1601 James Douglas, 17th Earl of Buchan, died, leaving an only child, Mary, his daughter and heir, who became, *suo jure*, Countess of Buchan. She married James Erskine, second son (but first child of second marriage) of John Erskine, 19th Earl of Mar. On 22nd March, 1617, the young couple had a charter of the Earldom to themselves and the longest liver of them; with remainder to the heir male of their marriage, failing which, *to the nearest heir male of the Earl.* Their son James succeeded them. At his death their grandson William succeeded, who dying unmaried in 1695, the Earldom devolved on the heir male of his grandfather, James Erskine, in accordance with the charter of 1617. This heir male was David Erskine, Lord Cardross, second cousin once removed. He was son and heir of Henry Erskine, 3rd Lord Cardross, son and heir of David, 2nd Lord Cardross, son and heir of Henry Erskine, a younger son of John Erskine, 19th Earl of Mar, and 1st Earl Cardross; which Henry Erskine was next brother (by the second marriage) of James Erskine, *jure mariti*, Earl of Buchan, who by the charter dated 22nd March, 1617, obtained the right of succession to the Earldom to his family on failure of heirs male of his body. There are many Scotch peerages which were originally granted to individuals and their heirs or *assignees*, such as Hume of Berwick, Roxburghe, Rutherford, Errol, Dysart, Kinghorn, Breadalbane, Queensbury, Stair, and others.

E. Conder.

Bro. Hughan writes:

Dr. Chetwode Crawley has conferred a great boon on all Masonic Students by favouring us with a tantalizingly brief paper on the non-Masonic writings of the Rev. Dr. James Anderson. The Grand Treasurer of Ireland is so accurate and so thorough in all that he does on behalf of the Craft, that we may accept this admirable sketch as complete and correct, so far as is possible. With all his care and vigilance, some pamphlets may even now have escaped detection, so we must hope that should any lurk in "out-of-the-way collections," they will be brought to the light through the learned Doctor's well directed researches.

His portrait of the "Father of Masonic History" does great credit to his imagination and artistic capabilities, but amid such a genial appreciation of the general appearance of the J.G.W. of 1723, one cannot help thinking of "the other side of the picture," on remembering his failure to quote the precise texts of documents referred to in his "Book of Constitutions." The most serious of such garbled extracts were evidently intended to suggest that certain terms used Masonically about 1730 were known to our brethren in the preceding century, such as the term "*regular* Lodge," and the title of "*Grand* Master."

Dr. Anderson's identifying so many of the old worthies of Scripture with the Craft is more amusing than misleading; still with all manifest drawbacks, we have to depend upon him for information as to the early days of the premier Grand Lodge, so without being unduly critical we must try to be extra grateful.

At all events, our gratitude to our dear Bro Dr. Chetwode Crawley is two-fold, for we are not only thankful for another special favour, but are most grateful, *in anticipation*, for the further papers we hope he has in preparation.

W. J. Hughan.

The W.M. said he had been endeavouring to find out something about the Swallow Street Chapel in which Dr. Anderson ministered at the date of the publication of the first *Book of Constitutions*, as perhaps its records might inform us further concerning Dr. Anderson. The building was in possession of the Crown and formed part of certain property acquired by Henry VIII. on an exchange which he made with the Abbey of Westminster. It was at that time in the tenure of one Thomas Swallow. It is not clear when the building was erected, but in 1675 it was hired by Richard Baxter who had been excluded from the Meeting House he had built in Oxenden Street. He was not allowed to use it, a guard being placed there for many Sundays to prevent him entering. In 1690 the French Protestants who had worshipped in the French Ambassador's Chapel in Monmouth Street leased the building, and in 1720 it was bought by Dr. Anderson. It is stated that it was in very bad repair and was valued at only £20. Although at a later date it seems evident that it was a recognized Chapel of the Established Church of Scotland, it is clear that Anderson himself was self appointed. It is not known when the place was re-built but it was held by the Presbyterians down to about 1880. It then passed into the hands of one Lewis who used it as a Drill Hall, and in 1885 it became the Theistic Church founded by the Rev. C. Voysey, who still ministers there.

A hearty vote of thanks was accorded to Bro. Dr. Chetwode Crawley for his interesting paper.



NOTES AND QUERIES.

THE Dunckerley Seal.—*Bro. R. Pearce Couch has kindly given us permission to print the explanation of this Seal, from the MS. in his possession. As stated on p. 4, it is in the handwriting of Bro. J. Knight, a very prominent Mason in Cornwall, and is believed to have been copied by him from a document supplied by Dunckerley himself. The peculiarities of spelling, etc., have been retained. We are indebted to Bro. J. G. Osborn for the loan of the block, which was used to illustrate his "History of Freemasonry in West Cornwall from* 1765 *to* 1828."



EXPLANATION OF KT. TEMPR. SEAL ON THE CERTIFICATE.

The Ladder with Seven Steps or rounds alludes to the Seven Degrees of Masonry; The Letter M at the Foot of the Ladder imply Masonry; the Letter N at the Top, the Ne, plus, Ultra of the Science. The N°. 1118 at the bottom, denotes the date of the Origin of the order, which being deducted from the Current year, gives the Anno Ordinus. The 11 M. . . 1314 on the Dexter Side denote the Martyrdom of J. . . D. . . M. . . the Grand Master of the Order, which being deducted from the current Year, gives the Anno Caedus. The Letters P on the Dexter and K on the Sinister side of the Ladder denotes that the order Originated in Palestine, and was preserved at Kilwinning. The initials I. D. M. denotes I. D. M. as before mentioned. The figures 3. 5. 7. 9. . . , 27. . . . . . 81, on the Sinister Side are the Masonic Numbers, or the different Ages of a Man in Masonry.

THE ORIGIN OF THIS HIEROGLYHICAL LADDER IS AS FOLLOWS.

As a Ladder, it is composed of two Sides and Seven Steps or rounds. The two sides allude Philip the Fair, King of France, and Bertram Got Archbishop of Bordeaux; The Seven Steps allude to the 7 Conditions that Philip imposed on the Archbishop in case he got him elected to the Pontifical Chair, which the King Effected; and he took the title of Pope Clement the Sixth. Six of those conditions were but of little import, but the Seventh the King did not communicate to him till it was ripe for Execution, but he bound the Archbishop upon his Oath that he would fulfil it whenever the King should make his request: As a pledge of which they divided a heart, and each Kept a part to be a Witness for fulfilling his said Oath; which was to be the Total exterpation of the Knights Templars throughout Christendom in one Day which was fulfilled on the 11th March A.D. 1314.

A Masonic Engraving.[1]—This very interesting Masonic engraving is evidently a French production, as shown by the language used on it, as well as the costume and mannerisms of the figures, and the style of architecture. The dress of the figures appears to be that of Louis XVI. reign, the architecture being that of the Versailles style. A long cord unites the two obelisks, and is lost in the clouds. Around the chief doorway of S. Croix at Bordeaux, are a row of men pulling a long cord, to typify the working world. The same idea is seen on the stone sculptures from the Buddhistic tope in India, on the grand staircase of the British Museum. In this case the heavy rope is borne by many men on their shoulders. The cord in this Masonic engraving probably carries the same meaning, of the working world, with it. Each end terminates in a knot hanging on the obelisk. This seems taken from the very ancient mystic knot of the Saxons, and Celts, and other people still earlier; referring to the knotty intricacies of life, which are so inextricable. Beautiful examples of this mystic knot are seen on ancient Runic and Celtic crosses, as found in Cornwall, Ireland and Scotland.

The Zodiacal Signs are of course a recognized system of symbology in Freemasonry; and so we find a finely painted Zodiac on the ceiling of the Grand Lodge in Great Queen Street. The two obelisks also contain some of the Signs. On the left one are seen a serpent (Draco), an eagle (Aquila), crescent (Luna), scales (Libra), crook (held by Bootes), and a crocodile, which is one of the Signs in an old Zodiac. On the right obelisk are a scorpion (Scorpio), vase (Aquarius), harp (Lyra), dove (Turdus Solitarius), branch (held by Virgo), sun (Sol), dagger (held by Perseus), stork (? Cygnus). Besides these are seen—hand, cornucopia, trowel, patera, purse (? of Mercury), trumpet (jubilee), jug (for sacrificial wine), caduceus (of Mercury).

The sphinx and lion, with intertwined tails, seem to refer to the union through Masonry of the East and West, and the wisdom of Egypt, the mother of mystery, and originator of the mysteries, is symbolized by the sphinx; the practical power and sagacity of the West being typified by the lion. Both are represented lying down, East and West being at peace.

On the panelled base are drawn the symbols of the twelve signs, six on each side. On the left are the symbols of Aquarius, Pisces, Gemini, Cancer, Libra, and Scorpio. On the right are the symbols of Aries, Taurus, Leo, Virgo, Sagittarius, and Capricornus. They are not in the correct order.

On the right is a philosopher pointing to a board covered with figures. Perhaps this is Pythagoras, the greatest of the wise law-givers in the Gentile church; as Moses was in the Hebrew church. In this case the figures would imply that "to Number was allotted the most prominent place in their system," (Chambers: *Encyclopædia*, 1866, vol. viii., p. 39). "For they taught that in Number only is absolute certainty to be found; and that Number is the essence of all things." (Lewis: *Biographical History of Philosophy.*)

Mr. Crowe, in his interesting remarks on this engraving, gives the date as "5789." I am not aware that the French Masons use the *Anno Mundi* reckoning, as the Jews do. But according to Christian chronology, A.M. 5789 would correspond with A.D. 1785, when the only important matter in French history was the diamond-necklace scandal.

But on using a magnifier the first figure comes out as a "0" and not a "5." So that we have the year "0789," according to any scheme, a meaningless date. It would seem, therefore, that an error has occurred, and the date should be 1789. Or else that for some recondite reason, a nought was purposely put instead of a one; in either case that the date was meant for 1789.

[1] See *A.Q.C.*, vol. xvii., p. 65.

In this case the interest of the Engraving is greatly increased, for it refers to the most important year of modern France, the first year of the Revolution, when the States-General become the National Assembly; the Bastile is taken, the princes and nobility leave France, and the National Assembly adopts "the Rights of Man": being the same year that Washington was elected first President. The Engraving is evidently one of high interest, and seems to have emanated from the Grand Lodge of France. A. B. GRIMALDI, M.A.

The Gormogons.—It has not, so far as I am aware, been noticed that allusion to the above may be found in "The Miscellaneous Works of Tim Bobbin, Esq.," a well-known Lancashire book, the author of which was one John Collier. The dedication, "To J— B— Esq:" of "The Goose," a poem in the collection, commences, "As I have the honour to be a member of the ancient and venerable order of the Gormogons, I am obliged by the laws of the great Chin Quaw-Ki-Po, emperor of China, to read yearly some part of the ancient records of that country." In the body of the poem "With Chinethe Majethty" is mentioned, and one incident is the decision of a market dispute by the arbitrament of chance; thus

> " . . . . both parties willing
> The Justice twirls aloft a splendid shilling:
> . . . .
> But chance decrees—up turns great Chin-Quaw-Ki-Po.
> . . . .
> His worship view'd with joy the royal head,
> And thus in broken lisping accents said:"

The only other phrase having possible references to the subject occurs in "Hoantung's Letter to the Empress of Russia, Translated from the Chinese by Lychang the Mandarin," which, however, seems to have been inspired by some purely local incident, and to have no special significance, though it contains allusions to Confucius, etc., which carry on the Chinese idea and phrasing.

The dates of Collier's birth and death have been variously stated, but the "Dictionary of National Biography" (vol. xi., p. 347), and Lieut.-Col. Fishwick in his edition of "The Works of John Collier (Tim Bobbin)," Rochdale 1894, agree in placing the former at 1708, which is doubtless correct. "The Goose" was published at a date which can be approximately fixed by an allusion in the dedication to "the present Poet Laureat," stated in a footnote to be Colley Cibber. Cibber held that office from 1730 to his death in 1757, and it is likely that the first publication of "The Goose" was not long after his appointment, as this was one of Collier's early productions. The text is the same in all editions, except that in the earliest, 1763, the title runs: "By an unknown hand, corrected by T.B." This last was dropped in the editions which followed in 1770 and 1775, and "The Goose" has throughout been accepted as Collier's own work.

In Col. Fishwick's edition (*suprà* p. 22,) it is stated that "In 1764 a characteristic advertisement was addressed to all *bucks*, does, wiseacres and ninnyhammers, announcing that Tim Bobbin would shortly exhibit in the Manchester Exchange for sale, or sight," (certain of his works).

Collier died in 1786 ("Dictionary of National Biography," and Fishwick's edition of "Works,") and as the writing and publication by him of "The Goose" appears to be contemporaneous, or very nearly so, with the Gormogons, it may be possible that other traces of, or references to, that body may be found in the north of England. W. B. HEXTALL.

The Hon. Mrs. Aldworth and the Castle Lodge No, 1436, Sandgate, Kent. The story of the Lady Freemason has often been told, and although her connection with the "Castle Lodge 1436" is of the slightest, and somewhat remote, the following may be interesting to your readers.

The first Captain of Sandgate Castle was Richard Keyes, appointed on its completion in October 1540, having been a Commissioner with Sir Reginald Scott during its erection, and formerly in the service of the royal household as King's Sergeant-at-arms. He was brother-in-law to Sir Reginald and therefore connected with one of the most powerful families in Kent, the Scotts of Scott's Hall.

Captain Keyes' grand-daughter Isabel (whose father, Thomas Keyes, was Queen Elizabeth's Sergeant-Porter, notorious for marrying as his second wife the Queen's cousin, the Lady Mary Grey,) married William St. Leger, whose father, Sir Anthony St. Leger, was Lord Deputy of Ireland; the son of William St. Leger and Isabel Keyes his wife, was Warham, Commissioner for Munster, who was killed in single combat by Hugh Maguire, Lord of Fermanagh, who himself fell at the same time. Warham's son, Sir William St. Leger, was Lord President of Munster. He left a son, also Sir William, who fell at the battle of Newbury, 1644; he was succeeded by his brother John of Doneraile, whose son Arthur was created Viscount Doneraile, 1703. The 2nd, 3rd and 4th Viscounts leaving no issue, the title was revived in favour of St. Leger Aldworth, Esq., of Newmarket, co. Cork, whose mother, the Hon. Elizabeth, was sister to the 4th Viscount, and celebrated as the only Lady Freemason.

I am aware that for many years (from Camden down) the marriage of the Lady Mary has generally been stated to have been with Martin Keyes, the Queen's Groom-Porter—but the "Dictionary of National Biography," and Miss Strickland's "Tudor and Stuart Princesses," has correctly called him Thomas Keyes, Queen Elizabeth's Sergeant-Porter—a reference to the Calendar of State Papers and other Records plainly show that his name was Thomas. In 1558 there was a citation to certain noblemen and others to arm their servants to the number of fifty each to be sent to Dover for the relief of Calais, to be received there by Thomas Keys the Sergeant-Porter. Again:

1558—March 16. Lr to Thos Keys & Edward Boyes Esr[s] to examine diligently a certain disorder committed in the churches of Dover

1559—May 8. Lr to Thos Keys & Wm. Crispe Esq[s]

1562—Aug 19. Lr to the "serchers of Dovour" that when the Lord Robert, Master of the Queen's Majesties Horses has appointed Thos Keyes hir Highnes' Sergeant Porter to be his deputie &c &c

1565—Aug 23. Lr to the Warden of the Flete to receve into custody Thos Keyes, late Sergeant Porter for an offence which the Queenes Majestie taketh moche to harte against him (the secret marriage to Lady Mary Grey).

I think that we may consider that there is overwhelming evidence that Thomas is correct—it is possible that he may have been described as *Master* Keyes, this became in time, Martin—or I notice that the Christian name of one of the witnesses to the marriage was Martin. A letter was sent by the Archbishop of Canterbury on 26th May, 1570, enclosing one dated from Sandgate Castle, 7th May, 1570, which he received from *Thomas* Keys.

He was member for Hythe 1554, and a candidate on another occasion.

In Berry's "Kentish Genealogies," p. 287: Pedigree of St. Leger of Ulcomb.

"William St. Leger, mar. . . . da. of Thos. Keys."

The "Dictionary of National Biography" states that "Wm. St. Leger mar. Isabel, da. of Thos. Keys or Knight."

I should like to ascertain who was the mother of Isabel. Miss Strickland writes: "Mr. Sergeant-Porter Keyes could boast some distant connection with Queen Elizabeth herself, as he was kinsman to the prosperous family of the Knollys with whom the daughter of Mary Boleyn, Katharine Carey, had married." This connection I have been unable to trace, but as you will see by the following, Keyes and his second wife, Lady Mary, had a common descent with Queen Elizabeth from Sir John Woodville.

Possibly if we could get the St. Legers to interest themselves in so remote an ancestry we might elucidate this point.

The arms of the Sergeant-Porter might assist in discovering further family connections. Richmond Herald kindly gave me the following in 1898—"The arms of Thomas Keyes, Sergeant-Porter to Queen Elizabeth are 'Gu. a chev. erm. bet. three leopards faces arg.' quartering 'Arg. a chev. erm. bet. three quatrefoils slipped azure." Miss Strickland states that his letters "were impressed with a coat of arms, being two keys, quartering some other coat, probably that of his first wife."

JOHN WIDVILLE.

Richard, Earl Rivers = Jacquetta of Luxembourg. Duchess of Bedford. | Margaret = Sir John Pashley.

Elizabeth = Sir John Grey = King Edward IV. (1st husband) (2nd husband) | John Pashley = Lucy Gower.

Thos. Grey, Marquis Dorset. | Elizabeth = Hen. VII. | Elizabeth Pashley = Reginald Pimpe

Thos. Grey, Marquis Dorset. | Hen. VIII. = Anne Boleyn. | Anne Pimpe = Sir John Scott.

Henry Grey = Frances Brandon. Duke of Suffolk. (by Mary, dau. of Hen. VII.) | Elizabeth Qn. | Mildred Scott = Richard Keyes.

Jane = Dudley Queen. | Katherine = Seymour | Mary = Keyes | Thomas Keyes = Lady Mary Grey. (2nd wife.)

Queen Elizabeth, Lady Mary Grey and Thomas Keyes, had a common descent from John Widville or Woodville, grandfather of the Queen of Edward the Fourth.

R. J. Fynmore, P.M. 1436.

Large Lodges.—Which Lodge in the world has the largest membership? It is evident that it is not to be found under the Constitutions of England, Ireland or Scotland. In London we are more than content with a list of 100, and when we reach 200 the inevitable "swarm" soon takes place. Some of us were recently startled to see a Medal struck by the Minneapolis Lodge, No. 19, Minnesota, to commemorate the reception of its *one thousandth* member. The "Garden City" Lodge of Chicago has a membership of just over this number, and is run pretty close by the "Palestine" of Detroit, Michigan, which is able to publish a monthly paper for the information of its members. Rochester, New York, boasts of two Lodges, the "Penfield Union" and

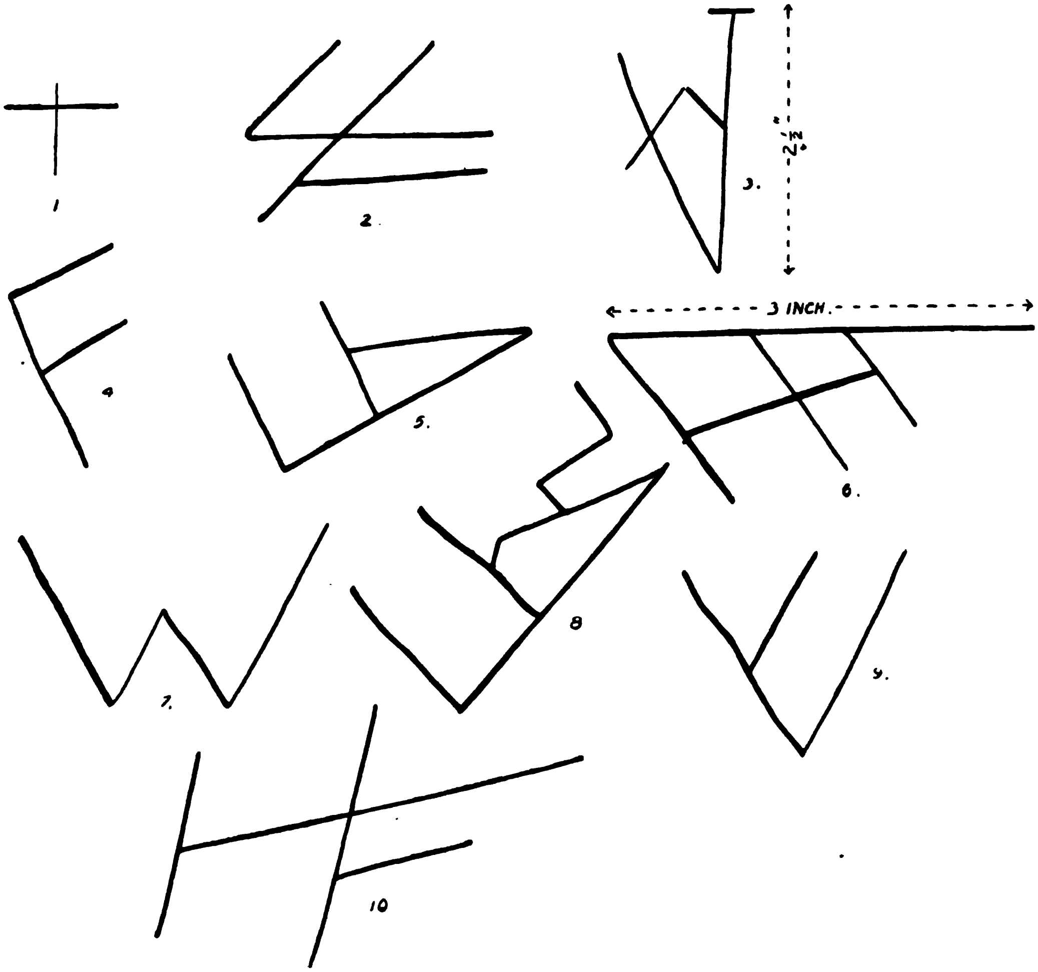
the "Genesee Falls," with lists of 1080 and 1111 respectively, but probably even these figures could be beaten if the records of the various U.S. Grand Lodges were examined more closely. It is evident that the "Quatuor Coronati" Lodge has some work before it yet, and that it is from such bodies as are to be found in the United States that a great deal of its strength is to be drawn.

W.J.S.

Masons' Marks.—When visiting the old Church at Hartburn—some three or four miles out of Morpeth in Northumberland—in company with the Celebrant of the Newcastle College, S.R.I.A. and several Past Celebrants and Fratres, I had the great pleasure of securing drawings of several Masons' Marks, and as these may prove of interest to the members of the Quatuor Coronati, I append them at foot.

The old Church was built in the times of Henry I., but the chancel, from the stones of which the marks were copied, was constructed in the fifteenth century, and consequently the marks will date from that period. Not only is the chancel built at a slight angle—as is customary in "Weeping chancels," but on the *opposite* bend, which is, itself, of interest therefrom—but the Church has a "fish" column (the nearest to the east), and thereby out of the usual category of early Churches.

By the courtesy of the Vicar, who is a descendant of the famous Admiral Anson, and bears the same name, I was permitted to remove a wall case in the chancel so as to



obtain the copies, they being nearly all on the lower lines of stones, and found them in a good state of preservation.

There is nothing very remarkable in them themselves, but, as an addition to those already collected, they ought to be registered in our *Transactions.* The size of the marks varies from 2 to 2½ inches in length, and though owing to the wear and tear of ages worn down, they are still, as already stated, in good preservation and quite clearly traceable. When incised they would be, of course, much deeper, but it is remarkable that they are still so clearly defined after nearly four centuries have passed since the workmen cut them into the stones. RICHARD H. HOLME.

The Kadosh Degree.—Can any of your German correspondents afford us, through the von Mareschall or von Hunde documents, reliable information about this degree? The French are as deficient as we are in reliable knowledge on such subjects, probably owing to early State persecution of the Freemasons, and the usual account, mixed up as it is with the invention of the three *Elu* degrees at Lyons, in 1741 or 1743, is clearly altogether wrong.

The three *Elu* degrees were wrought out of the material of a dramatic account of the body later termed "Ancient" Masons, and as regards the Templar Kadosh, at most it could only have adapted some ideas from the *Elus.* What then is the origin of the Kadosh, if we admit that it had no pre-18th century antiquity?

Its primary base in France might be attributed to the *Ordre du Temple* of which, in 1737, Louis Henry Bourbon-Condy, and, in 1741, Louis Francis Bourbon-Conty, were Grand Masters; the latter being a "Protector" of the Craft, and had (Kenning's Cyclo.) several votes for the Grand Mastership in 1743, when Louis de Bourbon, Prince of Clermont, was elected. On the other hand, the Jacobites seem to have been spreading the Templar degree prior to either of these dates, and we cannot ignore the fact that, whatever the real history of the "Charter of Transmission" may be, it cannot be later than 1705, and that to make good their own claims it was thought well to try and demolish therein those of a Scottish Templar fraternity. Moreover Morin stated that as early as 1762, an enquiry was held to ascertain whether the Templar and the Kadosh were one and the same degree, and the significant name of the "Black and White Eagle" was adopted. J.Y.

The Tiberine Island.—Naval architecture of a somewhat surprising nature is dealt with in an article in *The Builder* of 25th February, 1905. As Freemasons we have been accustomed to smile at the quaint idea of those who have depicted Noah's Ark as being constructed of hewn stones placed between the wooden ribs, and at the attempt thereby to make a connection between the *Noachidæ* and ourselves. It is therefore interesting to note that one end of the Island of the River Tiber was built of masonry in the form of the prow of a ship, even a stone mast being added to complete the illusion. The work appears to have been executed about the year 290 B.C. with reference to a legend connected with Æsculapius, in whose honour a Temple was erected on the Island. No traces of the Temple are now in existence, but a bust of the god is still to be seen carved in the stone with the staff and coiled serpent. Probably the work was intended in some measure as a protection for the Island, but if so, it is strange that it points *down* stream. I call to mind one other instance of a ship carved in stone. On the side of a hill just outside the City of Mexico is such a ship in full sail, erected by some shipwrecked sailors as a thank-offering to Nuestra Señora de Guadalupe for their safe deliverance from drowning. This, however, is not full-size and is comparatively modern. W.J.S.

Dr. Stukeley.—Although it has been known that the Rev. Dr. was buried at East Ham, the actual place of interment was not known, as he left instructions that no stone should be erected to indicate the spot. It may interest our Members to learn that the grave was accidentally discovered in March, 1886. "According to the East Ham "Almanack, the sexton's son was digging a grave in what he thought to be a vacant "place, when he discovered a coffin about six feet below the surface. The coffin was in "good preservation, with an embossed plate of brass beautifully ornamented with scroll "work, surmounted by a goat's head, and bearing the following inscription:—

" . . . . . . Dies
" Rev. Gulielmus Stukeley MD
" Obiit Tertis Die Martii
" 1765
" Aetatis suae 77 ans."

Silvertown and Neighbourhood, by A. E. Crouch, pp. 20 & 21.

W. J. Stauffer.

"Stray Leaves from a Freemason's Note-Book, by a Suffolk Rector."—This was published by Richard Spencer, 314, High Holborn, in 1846, with a preface signed "E," and dated "——— Rectory, October 1st, 1846." I have been told that more than thirty years ago there were many surmises as to the identity of the author, who has sometimes been stated to be the Rev. Dr. George Oliver, as in "Notes on Masonic Bibliography," by Hyde Clarke, D.C.L., in The Freemasons' Magazine, vol. vi. (1859), page 348. As Dr. Oliver at no time held a benefice in Suffolk, and the style of "Stray Leaves" is wholly different from that of his writings, it is enough to say that the conjecture was erroneous. After enquiries in many quarters, which carried the subject no farther than to negative Dr. Oliver's authorship, I venture to affirm that "Stray Leaves" was the work of the Rev. Erskine Neale—born 1804, died 1883—who was appointed Rector of Kirton in 1844, and was Vicar of Exning-with-Lamwade (both in Suffolk) from 1854 till his death. Mr. Neale was a voluminous writer, and the titles of some of his books much resemble that of "Stray Leaves." Amongst those named in the Dictionary of National Biography, Allibone's Dictionary of English Literature, and Halkett and Laing's Dictionary of Anonymous, &c., Literature, are the following:—"Leaves from the Note-Book of a Coroner's Clerk," "The Life-Book of a Labourer," "The Blank Book of a Small Colleger," "Experiences of a Gaol Chaplain," "Scenes where the Tempter has triumphed," "The Village Poor-House" (of which the subject and treatment resemble the closing chapters of "Stray Leaves.") Further, the introduction to the Freemasons' Quarterly Magazine, 1853, promised papers "from the "pen of . . . . . the Author of Stray Leaves from a Freemason's Note-Book, "which is well known to the Craft;" and at page 30 of the volume appeared, "'The "Worried Bishop, or when was kindly deed barren of blessing,' by the Rev. Erskine "Neale." My only doubt has been as to whether Mr. Neale was himself a Freemason, and this is cleared up by an Ipswich printed "Sermon preached at St. Mary's Tower, "Ipswich, on Sunday evening, December 7th, 1856, on occasion of the death of Sir "Edward S. Gooch, Bart., M.P., Provincial Grand Master of Free and Accepted Masons "for Suffolk, by Erskine Neale, M.A., Vicar of Exning and Provincial Grand Chaplain," from which, and from contemporaneous references to the Suffolk province in the Freemasons' Magazine, it can be gathered that the preacher was appointed to his Provincial office on October 3rd, 1856.

It may be of interest to those whose Masonic libraries include "Stray Leaves" to have this note of the Author.

W. B. Hextall.

Lodge "Humility with Fortitude."—It is probable that few Lodges have been favoured with so many Warrants as this one which now appears on the Register as No. 229. Originally constituted under the Grand Lodge of the "Moderns" in 1773 in connection with the Bengal Artillery, it was re-Warranted in 1784, 1785 and 1787. It took a Warrant from the "Ancients" in 1798 and was returned on *both* lists at the Union in 1813. It obtained a Warrant of Confirmation in 1821, and still another in 1859.[1]

That it was faithful to its *second* love is shown by the following Certificate which it possesses. Although dated so late as 1822 this bears distinct traces of "Atholl" origin, and it is remarkable that it should have been used by the Lodge so long after the Union. It is written on thick paper, and a piece of pale yellow silk is still threaded through it, though the wax seal has entirely disappeared. The writing is much faded and barely decipherable. A similar Certificate, also owned by the Lodge, and dated 1812, is on parchment, and has smoke impressions of the Seal after the Signatures. Bro. the Rev. W. K. Firminger has kindly sent both Certificates for our perusal, and it is unfortunate that they cannot be reproduced in facsimile by any of the ordinary photographic processes, as they are interesting in showing how the Lodge clung to "Atholl" working down to a comparatively late date.

W.J.S.

IN THE EAST, A PLACE FULL OF LIGHT WHERE REIGN SILENCE AND PEACE.
The Light shineth in darkness
& the darkness comprehendeth it not.

Lodge
No. 402
Humility with Fortitude
Fort William
in
Bengal.

We the Master, Wardens, and Secretary of the Lodge No. 402, of the Registry of England under the Ancient York Constitution, Adorned with all our Honors, assembled with the rest of the Mysterious Members of the above Lodge, do hereby Declare, Certify and Attest to all Men enlightened wherever spread on the face of the Earth, that the Worshipful Brother John Maudsley has been received by us, and entered an apprentice, passed as a Fellow Craft, and after having sustained with strength, courage, and firmness, the most painful works, we have conferred on him as a recompence due to his Zeal, diligence and Capacity the sublime degree of a Master Mason together with the ceremony of Master in the Chair, and installed him as such, to our most secret and Mysterious Works, in which he hath helped us with his Talents and Knowledge.

Given under Our hands and Seal of our Lodge at Fort William in Bengal, this twentieth day of December, one thousand eight hundred and twenty Two and in the year of Masonry Five thousand eight hundred and Twenty Two.

G. Potter Master.
M. Portner S.W.
John Mountjoy J.W.

W. H. Paine
Secretary

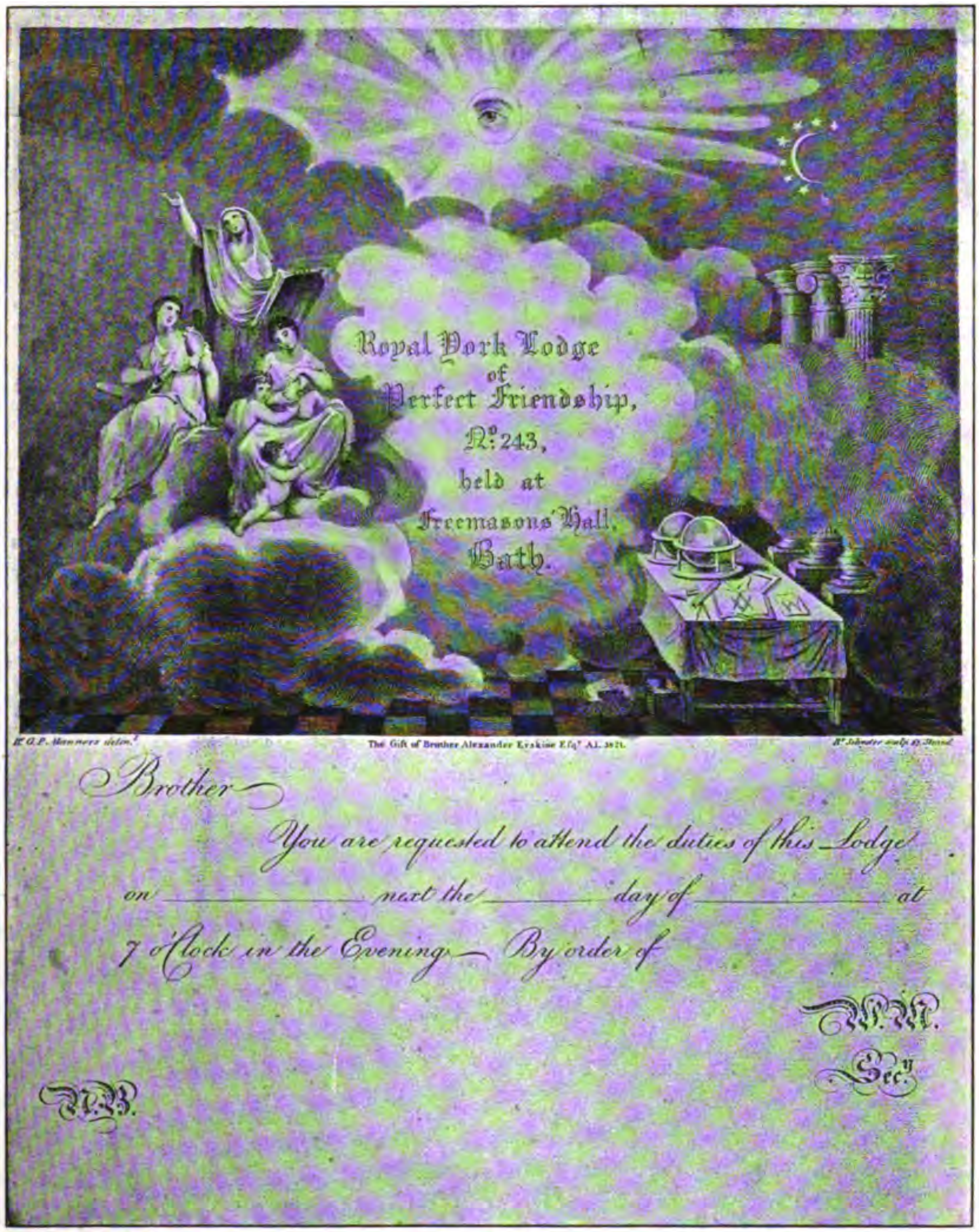
[1] See Lane's *Masonic Records*, 2nd Ed., pp. 186 and 195.

Early Use of the Word "Freemason."—In the "Archæological Journal," September, 1904 (just received), in the proceedings of the meeting, July 25th, 1904 (page 216), at Wells, "Mr. Peers also called attention to the mutilated reredoses of the Trinity altar in the north transept, and of the Lady Chapel in the south transept. The latter was made by contract by John Stowell, *freemason*, of Wells, in 1470." This is in St. Cuthbert's Church. July 20th, at the Parish Church, Croscombe, Mr. Micklethwaite quoted from the churchwardens' accounts "the making of a George for the large sum of £27 11s. 8d. between 1507 and 1512, by John Carter, Jorge Maker," *Freemason* of "Exeter" (page 208).

S. Russell Forbes.



Book-Plate of *B.P.*
Exhibited by Bro. W. B. Hextall.
See page 27.



Royal York Lodge
of
Perfect Friendship,
No. 243,
held at
Freemasons' Hall,
Bath.

The Gift of Brother Alexander Erskine Esqr. A.L. 5821.

Brother

You are requested to attend the duties of this Lodge

on ______________ next the ________ day of ______________ at

7 o'Clock in the Evening — By order of

W.M.

Secy.

P.M.

Engraved Summons of the ROYAL YORK LODGE OF PERFECT FRIENDSHIP, Bath.
Erased 1824 in consequence of ***internal discord.***

SPECULATIVE MEMBERS
INCLUDED IN BISHOP COSINS' CHARTER INCORPORATING THE TRADES OF GATESHEAD, 1671.

IN Mackenzie and Ross's history of the County Palatine of Durham published in 1834 (vol. i., p. 84), the following letter, "preserved in Gateshead vestry," is given in a footnote:—

"Sir after my humble service, I am sory I did not waite of "you acording to your letter.
"A dangerous sickenes stoped me. I intreat you to send me "word whethur you can grant the charter as when we wear "wth you; that is grocer and bridler and sadler. You know the grocers "overed ten pound to yourselfe, and ten to Mr Stapleton, and for "putting in the trunk-maker you shall have each of you a very good "new trunke; if you liked not this I promised you a hundred pound for "my Lord's fynes, due to my Lord from our company for 7 years.
"S^{e} I intreate you doe not slight us unles our neighbours will gratifie "you better than we; and we must call it soe if you grant them that "for love for which we ofer you this greatt some of mony. I beg your "anser, and I will endeaver to wait of you and se if we can conclud this "busines if not I am sory we have trubled you soe much soe I remain "your humble Servant to command

"Rob Trollap

"Feb. 15, 1670, Red Hugh.
"For his much honer'd friend Mr. George Kirby, jun. Durham."

This letter was unquestionably written in support of the application for the Charter granted by Bishop Cosin in the following year, and it is interesting to find that the names of the writer and the only other persons mentioned, "Mr. Stapleton" and the "much honour'd friend Mr. George Kirby, jun.," are all amongst the number of those to whom the grant was made.

Trollop was an operative free-mason, and architect of the Guildhall in Newcastle in 1659. His tomb, a massive structure prepared by himself, is in the old parish church of St. Mary at Gateshead, situated immediately on the other side of the river Tyne and in full view of the Guildhall. On the north side of the tomb stood the image of Robert Trollop, with his arm raised, pointing towards Newcastle, and underneath the lines—

"Here lies Robert Trollop
"Who made yon stones roll up
"When death took his soul up
"His body fill'd this hole up."

"Robert Trollop, mason, buried 11 Dec. 1686."
(McKenzie and Ross's "County Palatine of Durham," vol. i., p. 86.)

This Freemason heads the list of "the first fouer Wardens" nominated in the Charter, but how came "Miles Stapylton Esquire" and "George Kirsby the younger" to be associated with the new Corporation?

As Bishop's officials they could not be operatives of any of the trades enumerated, is it not probable, therefore, or at all events *possible*, that they were included as "speculative" members?

Doubtless the grantees were representative men selected from "the severall trades artes misteries crafts faculties and occupãcons" to be incorporated by the Charter, and in due course the trades they represented would appear in the same order as that in which their names are enumerated in the preamble. There are thirty names and eighteen trades mentioned so that representation cannot have been equal, and it is conceivable that large and important industries would have a greater share in this respect than those of less influence. At all events, if the above assumption is correct the names from the beginning down to "Robert Trollap," six in all, are those of the representatives of the Masons Craft, and it is remarkable that the first five are the only names throughout the whole list to which any descriptions are attached. They are one baronet, one clerk, one esquire, and two gentlemen, as distinguished from all the rest, who were *bona fide* tradesmen, commencing with Robert Trollop the mason. Now let us see who those five non-operatives really were. Ralph Cole the elder, grandfather of the baronet, was a successful merchant of Newcastle-on-Tyne, a member of the Hostmen's Company and Mayor of the town in 1633. His son Nicholas Cole married a daughter of Sir Thomas Liddell (of whose family Earl Ravensworth is now the head), and was created a Baronet by King Charles I., being an ardent Royalist. His father, the elder Cole, had laid up for him a goodly heritage, including Brancepeth in the county of Durham, now the property of Viscount Boyne. This in due time (1669, two year's previous to the date of Bishop Cosin's Charter) devolved upon Sir Ralph Cole, second Baronet, who is described as a "lover of fine arts" and "prodigal in hospitality," so much so that he seriously impoverished the family estates. An old story upon which it is unnecessary to enlarge further than that his children died in his lifetime and he was succeeded by two grandsons as third and fourth Baronets, the last one, Sir Mark Cole, who held little but the title, died a bachelor in 1720, and was buried at the expense of his cousin, Sir Ralph Milbanke. (Welford's "Men of mark twixt Tyne and Tweed," vol. i., p. 601-6.) As showing how Masonic traditions run in families it may be remarked that a later Sir Ralph Milbanke was P.G.M. of Durham in 1798—while a certain Thomas Liddell was W.M. of the old Lodge at Swallwell in 1749—I cannot vouch for the latter being of the Ravensworth family, it may be merely a coincidence of name.

George Davenport, clerke, was appointed Rector of Houghton-le-Spring, 23rd December, 1664. This was said to be the richest living in England and is the same as was held by the celebrated Bernard Gilpin, "the apostle of the north," about 100 years before.

Davenport's immediate predecessor, William Sancroft, after being successively Dean of York and Dean of St. Paul's, became Archbishop of Canterbury without having been a Bishop previously. Clearly the occupant of such a benefice as this would have very little of the operative mason about him, but on the other hand we learn that he was a great builder and can therefore appreciate his affinity for Robert Trollop the master mason. His epitaph in the old parish church at Houghton-le-Spring describes him as having rebuilt the rectory, a venerable embattled building surrounded by a curtain wall, "a sort of fortified parsonage common enough near the Border" (Mackenzie and Ross, vol. i., p. 341). Further as adding thereto a chapel, and further, walls around the desmesne as well as building close by a Hospital for old people, which he

also partially endowed. It is further recorded that "he gave 70 MSS. to the Bishop's Library in Durham"—doubtless owing to his friendship for the Bishop's librarian, Mr. Miles Stapylton, of whom he appears to have been a great crony.

In the Newcastle Monthly Chronicle of North Country Lore and Legend, vol. v., p. 532, there is an article upon Bishop Cosin's Public Library by the late James Clephan (well-known as an antiquary). Here Miles Stapylton is described as the Bishop's secretary, and numerous extracts are given from correspondence between them to show the indefatigable manner in which the Bishop was for ever pegging away to gather together books, MSS., plans, etc., to enrich and improve his pet scheme, "founding, build-"ing, furnishing and endowing a public library next the Exchequer on the Palace Green "in Durham, which shall be called the Bishop of Durham's Library for ever." It still exists, and is called "Bishop Cosin's Library," but it may be asked, what has this to do with the Gateshead Charter: simply to show the close association of these two men whose names appear side by side on the Charter and are continually coupled by the Bishop in his letters. A couple of instances may suffice and further reference if needed be made to the publications of the Surtees Society, vol. lv. Writing under date December 2nd, 1669, and very anxious to possess a "Tractatus Tractatuum," "in twenty-eight great volumes fairly bound" and for which the bookseller demanded £60, the Bishop says to Stapylton—"peradventure you may find the parson of Sedgefield to "be in a generous humour, and to be a benefactor for the giving of these books to the "library his own self alone; but if you move him—*you or Mr. Davenport*, or any other—"I pray you do it in your own names and not in mine." Two days later he was at it again and in a postscript to a long letter dated December 4th, 1669, he says: "*Mr.* "*Davenport* is still acquainted and free with Mr. Tempest. It would not be amiss, con-"sidering the £300 that I gave him, if he and the parson of Sedgefield were moved to "give some contribution to the public library, so that, between them both, we might "get the Tractatus Tractatuum to be put into it, with some other good books of a lesser "value to bear it company, Galen, or Scotus, or Atlas Major, etc.: but be *you and Mr.* "*Davenport* sure that you make no motions in my name, for your own motions in oppor-"tuno fandi tempore will sooner prevail," etc., etc.

I have not been able to find any other mention of John Kirby the younger than the letter addressed to him by Robert Trollop, nor any reference whatever to Henry Frisoll, but seeing that such a letter could only be written to a legal adviser of the Bishop and that both are coupled together as "gentlemen," a description members of the legal profession are by law empowered to use, I should hazard the guess that one at least, if not both, was a lawyer in the Bishop's employment. Thus we have an indication of the speculative element being included in a Charter distinctly granted for trade or operative purposes.

St. Maur.

THE KIPPERRAH, OR BORA.

(Australian Initiation into the Rights of Manhood.)

IT has so often been asserted that some of the Australian tribes are possessed of Masonic signs and that their tribal initiations bear a close resemblance to our Craft rites, that an account of the ceremonies as carried out in one district cannot fail to be interesting. Our members will thus be in a position to judge for themselves as to whether any connection between our Craft and these initiations is even conceivable. A few years ago there was a good deal of correspondence on this subject in *The Queenslander*, and our Bro. C. W. Lister kindly forwarded us copies cf the paper, from which we reprint the following extracts. The first description is from one of our own members, Bro. W. H. L. Thornton, who describes his own initiation in 1859. After explaining that he had twice come upon the elders of the tribe, (for convenience he calls them high-priests,) making the necessary preparations, and finally obtaining the consent of the tribe to be present on condition of being himself initiated, he proceeds:—

"The Kipperrah lasts fourteen days, and is always carried out on a small hill that is not overlooked by others. In the centre is a ring like a circus ring, with the sides banked up; in the centre of this ring is a small humpy made like a bee-hive, only the entrance is shaped like a triangle, and looking due east, with two large gum trees, one on the south and the other on the north, on which all the carving is done. These carvings are are of two kinds, snakes and marks like masons' marks. I have a small sketch of this Kipperrah ground. The candidate is never allowed to speak, and is not hoodwinked. No one except the two high priests and the candidate is allowed inside of the ring, with one exception, which I will mention further on. Four guards are on duty all day, and eight at night; they are placed about fifty yards below the crest of the hill, so nobody can approach the Kipperrah withcut being seen. They are armed, and have what as boys we called 'bull-roars,' or what the blacks name 'raw-raw.' The 'raw-raw' is a flat piece of hard wood, like a fish in shape, with a hole in the tail, and a long string attached. It makes a loud noise like a bull roaring when swung round the head, and the noise can be made to appear as if coming to you or going away at the will of the swinger. All the blacks (corree) leave the ground at dusk, and go to the camp, which is never within hearing—in this case it was a mile and a-half away. Before doing so fresh guards are picked and a password for the night given. The two high priests and the candidate never leave the ring day or night. The candidate, when out of the humpy, is held on each side by the priests by the arm above the elbow. He gets as much food and water as will keep life in him, and that is about all. His head is bent forward till his chin rests on his chest. Each morning at about 9 o'clock the blacks collect at one of the guard stations which is on the path to the camp, and are stopped there by the guard until all have arrived. Four fresh guards are picked for day duty, the password is given, and the rest go on to the ground. They all stand around the ring with their arms in their hands. The priests bring the initiate out, and the blacks give a shout like 'Wo! Wo!' and strike the left thigh with the left hand once. The priests then ask some of the old blacks to address the candidate, which is

done, and it is always to the effect that the candidate must fight and hunt well, take great care of the women (Nyangries) and children, never take another man's gin, or do anything dishonest, but be a square and upright man. On the thirteenth day the ceremony is as follows:—After the men have arrived at the Kipperrah ground, and a man from each tribe (there were four tribes at this Kipperrah; they stood by themselves round the ring) has addressed a short lecture to the candidate, the high priest calls two of the oldest of the candidate's tribe into the ring, when the candidate is thrown across their thighs, as they are in a half-kneeling position, the candidate's head being towards the east. The priests then singe off his hair, and in an instant punch in his left front tooth. He is then led round inside the ring, so that the tribes may see his mouth. The men then give three cries like 'Wo! Wo! Wo!' and slap both thighs three times. No body-marking is done till the last day of the feast—the twenty-first day from starting the Kipperrah—the fourteenth and last day on the Kipperrah ground.

"On the occasion on which I witnessed the ceremony, as soon as the tribes had taken their stand the same men that held the initiate seized me, and the priest singed my hair off, but did nothing more, only telling me I was a Kipperrah, 'all a same as Willie,' that I must never tell or speak of it to anybody, or the spirit (Millir Millir) would kill me. The men gave the three 'Wo! Wo! Wo!' yells, and then stopped as before. The ceremony was then commenced. The candidate was not held as before and he was allowed to hold his head up, and the priests, who had only spoken to give orders, now started to make up for lost time. Their talk was all about the carving on the trees, the blacks throwing little bits of stick at each figure as the priests described it. The poor boy was trembling like a fractious racehorse: every muscle was working, and he was fit to drop from sheer weakness. The blacks then all left the ground, when the priests made us sit down; they set fire to the humpy, and, when it was burnt, raked the ashes into a small heap. We then heard the 'raw-raw,' which was a signal, and for the first time in fourteen days the initiate was led out of the ring by the two priests, held by the arms as before, and I was told to follow behind. We started for the camp, but at the first guard we were stopped for the password. When about fifty yards further on we were thronged by from fifteen to twenty men painted and armed with spears with small bunches of leaves tied on the points. They rushed on as if going to kill us, but when they came to about half-spear distance they gave a 'Wo!' and stamp of the foot, then broke away. All this time the 'raw-raw' was making a hideous noise behind us, though we could not see the men who swung it. Other lots of men thronged us with boomerangs, and so on until we got to within half-a-mile of the camp. Here some of the young men ran on and covered the women and children up with blankets and opossum rugs, broke the humpies down, turned logs, and made the camp look as if the 'millir millir' had been about. On our arrival in camp the noise of the 'raw-raw' stopped, and the women were uncovered. The initiate was given a lot of new arms, and told he was a man, and could eat anything, and take a gin. We then broke camp, and started for another, where we were to have a big corroboree and hunting feast for a week. This camp was near a place called Crescent Heads, between Smoky Cape and Port Macquarie. I have never had such a week of true sport or with better sportsmen. I was always a brother with them ever afterwards, and the last time I was on the M'Leay in 1881 I saw a few of the old tribe, and they cried with joy to see me. They called me 'Kimbangrie' (brother), and asked if I had ever told anybody about the kipperrah, winding up with 'Baal you tell 'em, you dead directly.' I have found two old bora grounds in Queensland, and both had the ring and burnt ashes in the centre, but no tree carving."

That the ceremonies are not, however, identical in all districts appears by the letter of a subsequent correspondent, who signs himself " Sigma," as follows :—

"I have just been reading Mr. Thornton's account of the 'Kipperrah' or 'Bora' in your issue of the 11th January, and as my experiences, although gained near the same part of the country, vary considerably from Mr. Thornton's, I give them for what they are worth.

"Before stating what I have learned of the Bora rite, I will endeavour to descride the Bora ground. I have seen a great many of these in different parts of the country, but chiefly in the Clarence and New England districts, and they were all of nearly the same pattern. Certain spaces extending to one or two square miles, the boundaries of which are known to all the tribe, have been set apart and considered sacred from time immemorial. These places are strictly tabooed to females, and all but the initiated, and in these their sacred rights are celebrated. On the outer verge of the sacred ground, a large circle, containing perhaps three-quarters of an acre of ground, is made, and in this the preliminaries are carried on. This is open even to the gins. From this circle a well-defined and cleared path leads into the inner secret circle; the latter is only six or eight yards in diameter, but much deeper than the outer one, the earth removed being piled round to the height of 3ft. Within the verge two images about 10ft. high are fixed, one on the east and one on the west, and a cairn of stones about 4ft. high on the north and south sides. The images represent gods and the cairns their wives. The images consist of young trees about 1ft. in diameter, uprooted, cut off to the proper length, and fixed in the ground, roots upward. The tap-roots are left for the heads, and two lateral roots for arms, the whole being swathed with bark and fibre till they somewhat resemble the human form. All the trees round the circle are carved with wavy vertical lines resembling snakes, and all underbrush cleared off. Most of the Bora grounds I have seen had images of this description, but I saw one on the sea coast, between the Bellinger and the Clarence, in which the images consisted of two crocodiles cut out of logs, very realistic, the eyes being composed of pieces of pearlshell, the teeth of spiral shells and the scales of turtle shells. It is to be remembered that this was several hundred miles south of the crocodile's habitat. In another ring which I saw on the Burnett, Central Queensland, the images were those of a nude male and female human figure composed of clay on a wooden framework, rude but disgustingly realistic.

"I will now proceed to tell what I know of the Bora ceremonies. In 1849-50, when a lad, I learned the language of the Gnarbal and Maabal, two affiliated tribes inhabiting Central New England. Even at that distant time these tribes were comparatively civilised, and promised to allow me to witness their rites, but when it came to the point the old men decidedly refused. However, I got a good deal of information from some of them regarding the ceremony, and learned that the young men had to go through several Boras, and had to take at least three degrees before they were admitted as 'ghibairs,' or full tribesmen. After the first ceremony the initiate is only on probation, and is much restricted in his diet, being prohibited from eating most of the bush game, and confined to roots, grubs and reptiles; but the prohibition does not extend to white men's food, except to the pig, which is considered identical with the wombat. After each degree taken by the neophyte the taboo is removed from a certain number of the animals, but only those high in grade are free to all. After the third Bora the young men receive a 'mundi,' or charm, which generally consists of a rock crystal, but sometimes of a section of bone, either of a human being or kangaroo. This

is held in great veneration, and marvellous powers are ascribed to it. It is a badge of manhood, and the bearer has the full rights of a tribesman, and can marry, etc. The boys generally attend their first Bora about 12 and the third at about 20 years of age.

"In 1851 I removed to Glen Elgin, on the eastern side of the main range, inhabited by the Watyee Watyee or Begann tribe, who were mostly in their natural wild state, and spoke another dialect. There was a 'Kipperrah' ground within three miles of the station, and I gained the confidence of King Tommy, a leading man, and after some demur on the part of the elders of the tribe I was allowed to attend an initiatory ceremony. I had to pledge my word that I would not talk of what I saw, especially to the gins; that I would not speak during the ceremony, nor take any notice of the neophytes, some of whom I knew personally, they being employed as stockriders. Tommy had also to make himself responsible for me. According to appointment, I went after dark to the outer circle, where a sort of corroboree was being held, the seven boys who were to be initiated sitting in a row. At a signal all who were not concerned were sent off to the camp. The boys were then blindfolded, and, with an old man on each side leading them and carrying a torch, all started up the path to the inner circle, Tommy leading me and requesting that I would not look up. On our arrival at the circle all seemed dark and silent, but after a loud 'Wugh! wugh! wugh!' bright fires sprung up, and a number of old men were seen walking round inside the circle, and holding up their hands to the images. The boys were stationed outside and the bandages removed from their eyes, but they were still held by the arm. After some more mummery the old men leapt each to one of the carved trees, and chanted what seemed to be a sort of hymn, all the while tracing the snake-like carvings with their forefinger. When this had continued about a quarter of an hour, after another 'Wugh! wugh!' the boys were all placed apart outside the circle, and laid with their eyes facing and fixed on the images; a guard was placed over each boy, and the rest all returned to the outer circle. Hunting the 'capaiman,' a 'devil-devil,' which is supposed to inhabit the air and mountain-tops, then commenced. A man dressed up hideously had been secretly sent off, and we presently saw the flash of a fire-stick, and heard the weird sound of the 'raw-raw' on an adjoining ridge. Eight or ten men, armed with only club and shield, started off in pursuit, shouting and beating their shields. This noise was redoubled when they reached the spot where the fire-stick had been seen. In a short time the fire flashed and the 'raw-raw' sounded in another direction, and the hunt recommenced. When tired out this party was replaced by another. This continued till day-break, and was repeated each night while the Bora lasted. I rode up to the circle next day, and several times subsequently, and always found the boys in the same position, but after a few days only one old man was left on guard. The guard had always a quantity of food and a calabash of water in sight of the boys, and would sometimes take a morsel and place it within their lips. They would swallow this, but never took their eyes from the images. This continued for three weeks, and then the boys were dismissed, weak and emaciated, after a ceremony much the same as the first one. I endeavoured to get information about the subsequent ceremonies, but they flatly refused, but told me I might attend the next Bora, and see the same boys put through, but I left the district before another Bora took place. In after years I knew some of the same boys, when smart members of the New South Wales native police, but they would not speak of their Bora experiences.

"I think the Bora Mr. Thornton saw on the Macleay must not have been an initiatory, but a subsequent ceremony. The blacks I speak of did not knock out a front tooth, as is done by many tribes."

In a subsequent issue a Mr. A. Meston gives further information, which shows yet another phase of these ceremonies, and questions the accuracy of Bro. Thornton's memory. It will be seen that we get the meaning of the "Baal you tell 'em, you dead directly," and in a portion which we do not give he says: "In Warraddarie the word for man is 'gibbir' or 'kippar,' whence the word 'Kipperrah' or young men," but the word Bora is not explained.

"Mr. Thornton should know that scores of white men in Australia have witnessed bora ceremonies since the Governor and all his party saw the whole programme of an extensive bora at Sydney in 1795. Thomas Petrie, of Brisbane, saw several boras at Moreton Bay. John F. Small saw four or five among the Clarence River blacks, and I have seen three widely separated ceremonies. Five other observers could be mentioned.

"Six weeks ago I met two old Macleay River blacks on the Clarence. They both spoke the 'Wirraddarie' dialect, in which the negative is 'Wirri.' It joined the Kamilroi, and extended over a large part of New South Wales. The mothers of these two blacks spoke the Macleay dialect, but they had married Wirraddarie husbands, and the boys, as usual, learned their father's language. I also met an old gin who spoke a dialect so far entirely unknown to Australian philologists—a dialect called 'Beeaway,' the word for No, spoken by a tribe whose territory lies between the Clarence and Bellenger. The nearest negative, in sound, is the 'Beeal' (usually 'baal') of the old Sydney blacks. While at the mission station, which is in charge of Mr. and Mrs. Currey, eight miles from Grafton, I found 150 blacks collected from long distances, and celebrating the bora rites in the good old style. The grand pole for the Maypole dance—the same as at Moreton Bay—was gorgeously painted with the old patterns, and the whole ceremony was conducted in a severely orthodox fashion. Mr. Thornton's memory has clearly failed him in recalling some of the details and also some of the names, but that is not surprising after so long a period."

In conclusion, we think it hard to evolve any connection between these rites and our own, or any likeness save such as must inevitably exist between any two initiations or secret receptions.

OBITUARY.

IT is with regret that we have to announce the death of Brothers

John Anderson, Port Lincoln, South Australia, on the 12th August, 1904. He joined the Correspondence Circle in January, 1902.

George F. Kuhles, 451, Dewey Avenue, St. Paul, Minnesota, U.S.A., on the 26th July, 1904. He joined the Correspondence Circle in November, 1899.

Frank Rider Hancock, 536, Calle Cangallo, Buenos Aires, Deputy District Grand Master of the Argentine Republic, died on 18th October, 1904. His connection with Masonry dated from the year 1875, when he was admitted to membership of the "Excelsior" Lodge, No. 617. Two years later he received his first appointment in District Grand Lodge, in which he also served for nearly fourteen years as Grand Treasurer. In the R.A. also Bro. Hancock had received high honours, having been elected Grand Treasurer from 1898. He joined our Correspondence Circle in May, 1890.

Ferdinand Jamison Morphy, also of Buenos Aires, died on 17th November, 1904, after a long and painful illness, and his death is also much mourned by the brethren of the District of the Argentine Republic. Our brother was admitted in Lodge "Excelsior" in 1879, and after serving several minor offices in the District Grand Lodge was appointed Deputy D.G.M. from 1888 to 1895 and again from 1901 to 1902. In the Grand Lodge of England he received the Coronation honours of P.G.D. He took the R.A. in the Chapter of Liverpool in 1880 and on his return to Buenos Aires collected the few R.A. Masons there and founded the "Masefield" Chapter, No. 617, from which have sprung all the Chapters in Argentina and Uruguay. In 1895 he was appointed District Grand Superintendent of the Argentine Republic, and thus formed the first District Grand Chapter in South America. Bro. Morphy installed two District Grand Masters, the late Bro. Dr. Ryan and Bro. C. Trevor Mold. He joined our Correspondence Circle in March, 1897.

Henry Robert Appleton, 123, Constantine Road, Hampstead, N.W., London., on the 11th October, 1904. He joined the Correspondence Circle in May, 1900.

Robert Fisher, Geheim-Regierungs-Rath., Gera, Germany, on the 4th February, 1905. He joined the Correspondence Circle in October, 1894.

Charles Fendelow, of Carisbrooke, Riches Road, Wolverhampton, on the 25th January, 1905. Bro. Fendelow was initiated in the Lodge of Edinburgh in 1854, joining the "Honour" Lodge of Wolverhampton in the following year. In addition to Provincial honours he held the offices of G.S.B. in Grand Lodge and D.G.D.C. in the Grand Chapter of England. He took a very prominent part in the working of other degrees, and at the time of his death held the high positions of Prov. Prior of Staffordshire, Warwickshire and Leicestershire, and Grand Inspector-General of the A. and A.R. for

the West Central District. He was one of the first to join our Correspondence Circle, his membership dating from November, 1887.

A. Hughes, 307, Camden Road, N.W., London, on the 31st January, 1905. He joined the Correspondence Circle in June, 1902.

Joseph Lockwood, of 1, Florence Terrace, Little Heath, Old Charlton, S.E., London, on the 22nd June, 1904. He joined the Correspondence Circle in May, 1899.

Johan Mejlaender, of Stavanger, Norway, on the 14th December, 1904. He joined the Correspondence Circle in June, 1903.

Dr. G. R. Metcalf, of St. Paul, Minnesota, U.S.A., died very suddenly at Ozrieto, Italy, on the 28th February, 1905. He was a P.M. of No. 3, Minnesota, joined our Correspondence Circle in June, 1892, and acted as Local Secretary for his State since 1895, doing excellent work in that capacity. He was with us at a Lodge Meeting less than a year ago, and one of his last acts before leaving England for Italy was to bring some interesting gifts for our Museum and Library. His death will be deeply mourned by all who knew him.

Rev. Cornelius L. Twing, 165, Marcy Avenue, Brooklyn, New York, U.S.A., on the 11th February, 1905. He joined the Correspondence Circle in October, 1893.

William Cowper Nelson, of Todd Building, Louisville, Kentucky, U.S.A., on the 2nd July, 1904. He joined the Correspondence Circle in May, 1894.



PIERCED JEWELS in the collection of Bro. Seymour Bell, Newcastle-on-Tyne.

CHRONICLE.

BRO. H. HARRIS is setting an example which might be followed with advantage by other keen Masons. The Israel Lodge of Instruction has long been noted for its excellent work, not only in the ordinary Ritual, but in the Masonic lectures which are periodically arranged. As Secretary of the Lodge, Bro. Harris finds difficulty in securing outsiders who will spare a little time to help him in this direction, but he is always ready and willing to give his own services whenever the necessity arises. Recently he has extended his field of operations and visited a Lodge at Grays in Essex, in order to read a paper on "Military Masonry" before the brethren there. No. 2076 will always be happy to give advice to those who wish to help in the good work of disseminating Knowledge, and it is hoped that the increased facilities for acquiring information in the Reading Room may be more extensively used by Students.

The "Palestine" Lodge, No. 357, of Detroit, Michigan, has issued an excellently arranged Album containing portraits of its members. This is one of the "big" Lodges to which we have already referred, and the Directory shows that it has 1026 names on its list.

At the Festival of the Royal Masonic Benevolent Institution for Aged Freemasons and Widows of Freemasons, held at the Hotel Cecil, London, on 22nd February, 1905, under the Presidency of the Right Hon. Lord Stanley, Prov. G.M. for East Lancashire, subscriptions to the amount of £39,453 10s. were announced.

Bro. C. Fred Silberbauer calls our attention to an interesting occurrence which recently took place in Cape Town. In 1826[1] the Duke of Sussex appointed Sir John Alexander Truter (his real name by the way appears to have been Johannes Andreas Truter) as Provincial Grand Master for South Africa under the Grand Lodge of England. Bro. Truter was at the same time Deputy Grand Master in South Africa under the Grand Orient of the Netherlands, and on his death his Masonic papers passed into the archives of the Provincial Grand Lodge of that Constitution. There the Patent was discovered last year, and it was at once decided to hand it over to the representatives of the English Grand Lodge. Accordingly a meeting was arranged on 18th January, 1905, when a very large number of Masons under both jurisdictions attended and assisted in the presentation, the proceedings being conducted with an enthusiasm which showed clearly the cordiality of the tie which unites all Masons in the District. At the foot of the Patent have been added the words "Presented to the Dist ∴ Gr ∴ Lodge of S ∴ A ∴
"(W∴ D ∴) the Very Rev[d] C. W. Barnett-Clarke, M.A., D ∴ G ∴ M ∴ by the Prov ∴
"Gr ∴ Lodge in S ∴ A ∴ under the N ∴ C∴ Christian Silberbauer, D ∴ G ∴ M ∴
"18th January, 1905."

[1] The Calendar of the Grand Lodge gives 1829 as the date of the appointment, and this date is also mentioned by Bro. Gould (*History of Freemasonry, III.*, 345).

Bro. Henry Leonard Stillson, of Bennington, Vermont (a member of our C.C.) has been selected to write the article on "The Masonic Fraternity" for the new *Encyclopedia Americana*. This work is intended to be for the United States what the *Encyclopedia Britannica* has been for the British Empire

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During the year 1904 seventy-one new Lodges were added to the Roll of the Grand Lodge of England, and seventeen Chapters to that of the Supreme Grand Chapter.

"*The Car*" (A Journal of Travel by Land, Sea and Air) is not a paper to which one would naturally turn for Masonic intelligence. In the issue for 21st December, 1904, there appears a photograph of some tombstones recently discovered at Moretonhampstead, Devonshire, which formerly marked the resting place of certain French prisoners of War. One of them bearing the familiar Square and Compasses states that Ambroise Quantier, Lieut. of the 4th Regiment of the *Corps Imperial d'Artillerie de Marine*, died on the 20th April, 1810.

At the Festival of Grand Lodge of England, held on Wednesday, 26th April, 1905, the following members of our Lodge and Correspondence Circle were honoured with Grand Rank.

Bro. The Rev. V. P. Wyatt, Grand Chaplain.
„ Thomas Cohu, Grand Standard Bearer.
„ William Lake, Assistant Grand Secretary (re-appointed).
„ Gotthelf Greiner „ „ „ for German Correspondence.
(Bro. Greiner also received Past Rank as P.A.G.D.C.)
„ Henry Sadler, Grand Tyler (re-appointed).
„ A. G. P. Lewis, Past Junior Grand Deacon.
„ J. Gordon Langton, „ „ „ „
„ Samuel R. Macartney „ „ „ „
„ John T. Thorp „ „ „ „
„ W. Metcalfe, Past Grand Sword Bearer.
„ C. E. Ferry, „ „ „ „

FRIDAY, 5th MAY, 1905.

THE Lodge met at Freemasons' Hall at 5 p.m. Present—Bros. Canon J. W. Horsley, W.M.; G. L. Shackles, S.W.; E. Armitage, P.D.G.D.C., J.W.; W. H. Rylands, P.A.G.D.C., Sec.; W. M. Bywater, P.G.S.B., D.C.; W. Watson, as I.G.; H. Sadler, S.Stew.; G. Greiner, A.G.S.G.C., P.M.; Dr. W. Wynn Westcott, P.G.D., P.M.: S. T. Klein, P.M.; and W. J. Songhurst, Assistant Secretary and Librarian.

Also the following members of the Correspondence Circle:—Bros. T. Cohu, G.St.B.; G. Robson, Rev. M. Rosenbaum, J. J. Dixon, F. W. Levander, C. D. Harris, F. Mella, S. Marsland, H. Guy, W. L. Smith, C. Gough, J. Downes, J. Anley, F. R. Taylor, W. Wonnacott, J. G. Ellis, G. H. Hill, E. H. Pike, J. P. Simpson, G. P. G. Hills, F. Stötzer, H. Hyde, Rev. W. H. Frazer, D.D.; G. H. Luetchford, J. H. F. K. Scott of Gala, B. V. Darbishire, J. S. Stacey, D. Dock, S. R. Clarke, J. W. Squires, J. A. Richards, C. A. Chapman, W. Busbridge, J. R. Brough, S. Walsh Owen, J. Hands, B. Weigel, J. White, G. Fullbrook, C. L. M. Eales, J. Rose, H. Tipper, P.A.G.P.; and C. E. Dance.

Also the following visitors:—Bros. B. Cohen, Skelmersdale Lodge No. 1658; E. B. Grundy, Deputy Grand Master of South Australia; A. Jeffreys, P.M. Ley Spring Lodge No. 1598; A. E. Davey, St. Alban's Lodge No. 38 (S.A.C.); A. E. Krauss, S.D. Moira Lodge No. 92; and R. F. B. Cross, Manchester Lodge No. 179.

Two Lodges, one Masonic Society and sixty-five Brethren were admitted to the membership of the Correspondence Circle.

Letters of regret for non-attendance were received from Bros. H. le Strange, Pr.G.M. Norfolk; J. P. Rylands, E. Conder, jun., W. J. Hughan, P.G.D.; Admiral Sir A. H. Markham, P.D.G.M. Malta; E. J. Castle, P.D.G.R.; F. H. Goldney, P.G.D.; Dr. Chetwode Crawley, Grand Treas. Ireland; J. T. Thorp, P.A.G.D.C.; R. F. Gould, P.G.D.; T. B. Whytehead, P.G.S.B.; E. Macbean, and F. J. W. Crowe, P.G.O.

Bro. William Watson was introduced and welcomed as a member of the Lodge, and suitably replied.

Bro. E. B. Grundy, Deputy Grand Master of South Australia, was welcomed by the W.M. and saluted.

A vote of congratulation was passed to Bros. Rev. E. P. Wyatt, T. Cohu, J. G. Langton, S. R. Macartney, G. Greiner, J. T. Thorp, and C. E. Ferry on their having received Grand Lodge Honours at the Grand Festival held on the 26th of April last.

EXHIBITS.

By Bro. H. A. Tobias, P.G.Std.B.

Silver Gilt Collar Jewel, presented to his Grandfather, Bro. T. I. Tobias, "P.S.W. for his Animated Zeal to Masonry." This brother was initiated in the Royal Naval Lodge (then No. 57) in 1805, and the jewel was presented to him *one* year later. At the time of his initiation the Master of the Lodge was Francis Columbine Daniel, and in a memoir of this last mentioned brother, published in 1826, it is stated that he "had not long been settled in business, when from the natural zeal of his "character to acquire knowledge, he became a member, in March, 1788, of the ancient and honourable "Society of FreeMasons, and warmly attached himself to that noble and moral science, the bond of "their association. So passionately fond did he show himself of this Institution that in twelve months

"after his initiation he was unanimously called to the Chair of a very respectable Lodge then held "in St. James's, now named the ROYAL NAVAL, which office he filled upwards of seventeen years; and "during that period he initiated upwards of 600 American Captains, and near 400 British Naval "Commanders."

Bro. Daniel was a medical man, and in 1788 "he commenced his professional career in Wapping, "the spot of his original residence, from which circumstance he was soon induced to direct his attention "more particularly to that line of practice connected with the diseases incident to a naval life." We may also infer that for his own convenience he moved the Lodge from St. James's to Wapping, and this would also account for the great number of naval men whom he introduced into our Society.

He evidently practically owned the Lodge, and on his retirement from the office of Master in 1806 he placed the Earl of Kingston in the Chair as his successor, but acted for him during his term which seems to have lasted until 1808, when Bro. Daniel was presented with a Silver Cup valued at £20 "for his upright Conduct, Indefatigable Zeal and Perseverance, for Defending the Rights and "Privileges, and Preserving the Ancient Land-Marks of Genuine Free-Masonry." This sounds well, but it is to be feared that his zeal led him to conceive greater glories for his Lodge than the recognised authorities would permit. He seems to have had the idea of forming another Grand Lodge, with the Earl of Kingston as its head. Needless to say he was not successful in this project, and but for the intervention of another Lodge meeting in the same neighbourhood it is probable that the "Royal Naval" would have been erased. The jewel which is now exhibited is no doubt a relic of the attempted secession, and it is interesting to note the combination of "regular" and "ancient" in the inscription.

But whatever we may think of these Proceedings, it is right to give full credit for Bro. Daniel's "zeal" in connection with the Masonic charities. He was largely instrumental in forming the Boys' School of the "Moderns" (even if he was not the "Institutor," as is stated in the Memoir), and was a constant and liberal supporter. He is said to have started a second Charity for granting pensions to Widows of Freemasons, and after the Union of the two Grand Lodges in 1813 he assisted in uniting their Schools under one Government.

The print which is exhibited shows him in Masonic clothing. On the table by his side is the cup presented by the Lodge, and on the floor is the "Life Preserver" which he invented. This was in the form of a belt or jacket, which could be inflated with air and worn by a person in danger of drowning. For this he received the honour of Knighthood, and was presented with medals by the Royal Humane Society and the Society of Arts. We may presume that these are the two which he wears round his neck. The boy is evidently David Humphrys, an inmate of the Masonic School, who at different times received three medals from the hands of the Duke of Sussex "not only for his abilities in writing but "for his extraordinary powers of oratory."

At an audit meeting of the Lodge, convened by public advertisement, and held at "their own "Hall, Burr Street, near the Tower," on 30th May, 1808, a number of resolutions were passed, mainly in praise of Sir Francis, and among the signatories we find the name of Bro. T. I. Tobias, P.S.W.

By Bro. SYDNEY R. CLARKE.

TREASURER'S COLLAR JEWEL (Brass gilt), probably made in the early part of the 19th century. The pattern is precisely the same as that which has been worn since 1792, by the Treasurer of the Lodge of Fidelity, Leeds.

By Bro. F. W. LEVANDER.

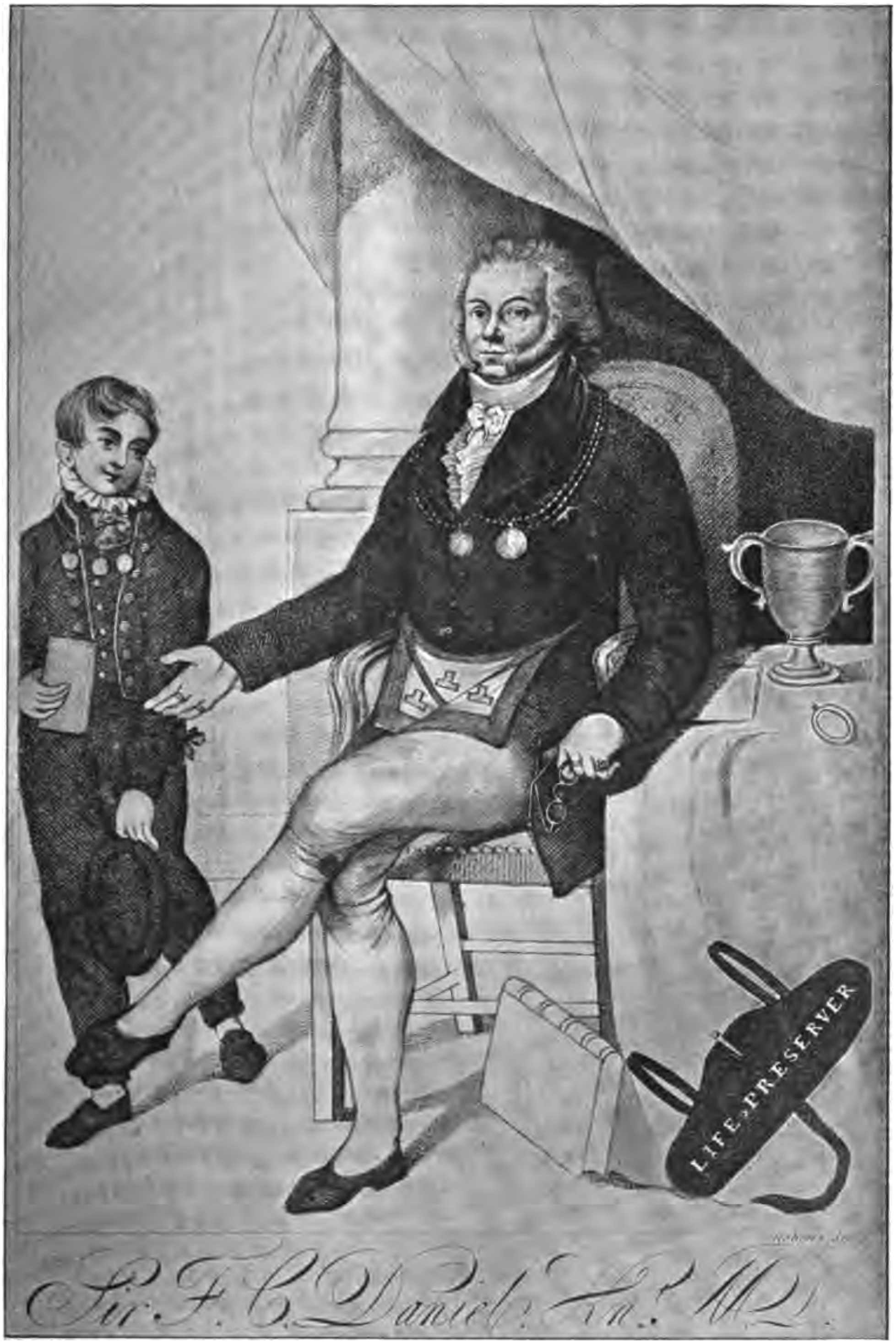
MEDAL (Zinc bronzed), struck by the Lodge "St. Alexandre d'Ecosse et le Contrat Social réunis," Paris, in 1807, to commemorate the appointment of Prince CAMBACERES, Arch-Chancellor of the Empire, as Grand Master.

Book of "CONSTITUTIONS," of 1738, with which is bound a copy of one of the "OLD CHARGES."

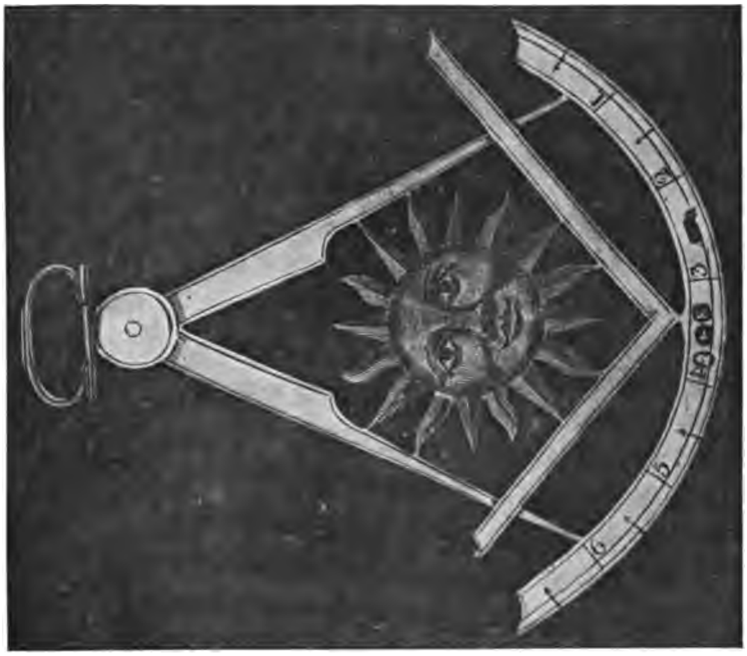
Dr. Warner, the Keeper of the Manuscripts at the British Museum, to whom Bro. Levander submitted the MS., with a view to a determination of its probable date, considers that it was written about 1740, certainly not later than 1750.

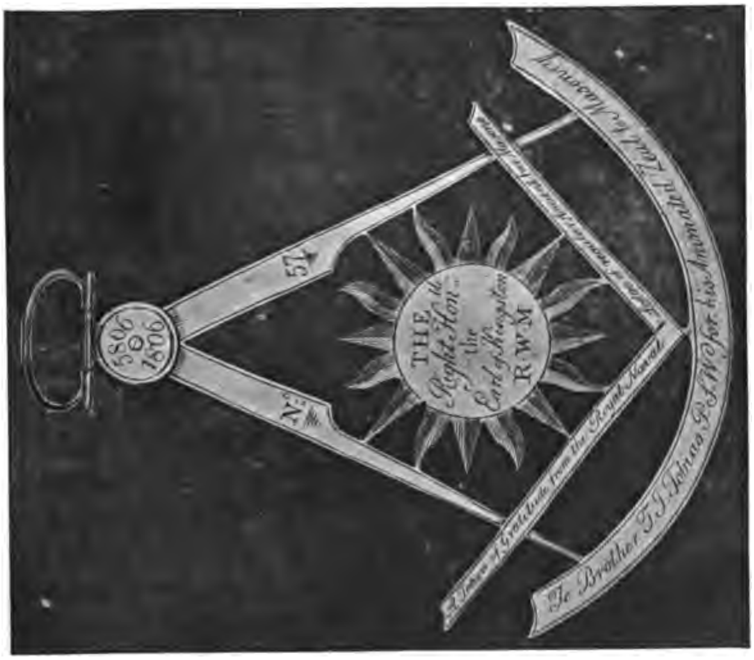
Bro. Hughan writes:—

> "The 'Levander-York MS.,' as I venture to term it, appears to have been "written during the first half of the 18th century, and was evidently transcribed from



FRANCIS COLUMBINE DANIEL.





Silver Gilt Jewel in the possession of Bro. H. A. Tobias, P.G.Std.B.

"a scroll at present untraced. The interesting statement at the end of the document, "'*From York Lodge.—Copy'd from the Original engrossed on Abortive in the year* 1560,' "suggests that there was a MS. (in the early portion of the 18th century) owned by the "'York Lodge'—*i.e.* 'Grand Lodge of All England'—which was dated 1560, and must "have come into its possession after the Inventory was made in 1779 of its six MSS., "all of which are still preserved by the present 'York Lodge' (known for many years "as the 'Union'), save one of A.D. *1630*, which has long been missing.

"The 'Levander-York MS.' belongs to the 'Dowland Family,' and has for "associates the 'Dowland,' 'Colonel Clerke,' 'Hughan,' 'Papworth,' 'Philipps No. 3,' "and the 'Haddon' MSS. I propose to number it D42, Branch (b) in reference to my "'Old Charges' of A.D. 1895, and I warmly congratulate Bro. Levander on its acquisition. "Its text more closely resembles the 'Papworth,' but is *not* a copy of that Scroll, though "possibly both may be transcripts, more or less accurate, of the original of 1560, that "of the present document being the more faithful."

BOOK OF CONSTITUTIONS. 1st Canadian edition. "Part the Second. Published by William Williams." Printed at Kingston (Canada), 1823.

PAINTED SILK APRON. Thought by Bro. Sadler to have belonged to a Grand Officer of the Ancients.

ENGRAVED SUMMONS of the "Constitutional" Lodge, Beverley (1793, No. 525; 1813, No. 554; 1831, No. 356; 1863, No. 294).

BLANK ENGRAVED SUMMONS, 18—, of the "Shakspear" Lodge, Warwick (1793, No. 501; 1813, No. 536; 1831, No. 356; 1863, No. 284), at Norwich till 1797, then in the Warwickshire Regiment of Militia, and afterwards in various places till it settled in Warwick, 1808.

By Bro. J. W. SQUIRES.

DIPLOMA of the Oriental Order of the Palm and Shell, issued 1st November, 1890.

SOUVENIR issued by Grand Royal Arch Chaper, District of Columbia, to Members of General Grand Chapter of U.S.A., at the Twenty-sixth Triennial Convocation, 28th September, 1886.

MASONIC BUTTON picked up after the battle of Gettysburg. *Presented to the Lodge.*

TICKET of admission to the "Lecture" at the LODGE OF ANTIQUITY. As the No. of the Lodge is given as No. 1, it is evident that the Ticket was issued before 1813. *Presented to the Lodge.*



By Bro. W. B. HEXTALL.

A set of three MASONIC SHIRT STUDS. The fronts are pierced, and show respectively the square and compasses; the square, level and plumb; and the interlaced triangles. On the backs are engraved the eye, the P.M. jewel, and the sun, moon and stars.

" Order and arrangement of the PROVINCIAL GRAND LODGE, to be held at SPALDING, on Wednesday, " the 12th day of August, 1818."

By Bro. JAMES JOHN DIXON.

LARGE PUNCH BOWL of Lowestoft ware. This is decorated inside and out with Masonic emblems. One group is not clear, but it appears to include a *boat-hook* with a block of stone and cross-saw.

By the LODGE.

SILVER SQUARE, engraved on one side " Wisdom Strength Beauty," "Faith Hope Charity," and on the other " The Honble Sir Benjn D'Urban K.C.B. Hony. Master of the Hope Lodge No. 473." This was no doubt presented to Sir Benjamin D'Urban between 1834 and 1838, when he was Governor at the Cape. The Lodge was originally constituted in 1821 and was erased in 1878. The port of Durban is said to have been named after this brother.

SMALL BRASS MASONIC SEAL, probably engraved in the second half of the 18th century.

By Bro. G. H. LUETCHFORD.

ENGRAVING, printed in colours, probably from the same plate as that exhibited by Bro. Sydney Clarke, at the last meeting, but there are several alterations to be noticed especially in the head of " Hope," while at the bottom are shewn the arms of the Grand Lodge of the " Antients."

By Bro. W. HERBERT COX.

PHOTOGRAPHS of three TRACING BOARDS in the possession of the Lodge of Friendship, No. 100, Great Yarmouth. One of these bears the date 1809, when the Lodge met at Norwich, but nothing definite is known about their origin. It has been suggested that they may have formerly belonged to the Union Lodge, which lost its boards somewhere about 1820.

By Bro. C. GOUGH.

OLD FRENCH APRON, embroidered on White Satin and edged with light blue chiffon. *Presented to the Lodge.*

By Bro. W. HARPER.

Old French Papier Maché SNUFF Box. *Presented to the Lodge.*

By Bro. GEORGE RICHARDS, Dist. G.M. Transvaal.

CERTIFICATE issued 30th October, 1824, by Grand Lodge of Massachusetts (Star in the East Lodge, New Bedford) to Isaac Chase. *Presented to the Lodge.*

CERTIFICATE issued 17th February, 1830, by the Lodge School of Plato, Cambridge, to the Rev. Fearon Fallows, initiated 28th December, 1818. Bro. Fallows was subsequently Astronomer Royal at Cape Town. The Lodge was erased in 1859. *Presented to the Lodge.*

A vote of thanks was given to those who had sent objects for exhibition, and the grateful thanks of the Lodge was tendered to Bros. Squires, Gough, Harper, and G. Richards for their kind presentations to the museum.

Bro. H. SADLER read the following paper:—

AN UNRECORDED GRAND LODGE.

BY BRO. HENRY SADLER.

I THINK it will be freely conceded that the chief end and aim of our meeting under the Warrant of the Quatuor Coronati Lodge is for the purpose of mutual instruction in Masonic Archæology generally, but more especially in that part of it appertaining to the history of Freemasonry in the United Kingdom. I may say that personally I have found this to be a most fascinating subject, and also a very difficult one to investigate with satisfactory results, owing in a great measure to the traditional caution of our Masonic ancestors and their decided aversion to committing their proceedings to the printing press or even to writing.

Another and probably a more serious obstacle to the study of historic Masonry in the British Isles is the disappearance, or destruction in more recent times, of documents and correspondence, which, had they been now available, would probably have thrown much light on what we must in their absence consider as the doubtful periods in the history of our Order. It is a curious but most unfortunate coincidence that the archives of the Grand Lodge of Ireland as well as of the Grand Lodge of England should have suffered in this respect, and I am not quite sure that the Grand Lodge of Scotland has escaped a similar calamity. Under these circumstances I consider it the duty of every brother who is able to contribute anything fresh, however trivial it may appear, to the history of the Craft, to bring it before this Lodge in order that it may be investigated, placed on record, and be thereby rendered available for future students.

Actuated by some such motive, about eighteen years ago, when a member of the Correspondence Circle, I ventured to propound what I designated "A New Theory of the Origin of the Antient Grand Lodge," in a small volume entitled "Masonic Facts and Fictions." Time will not admit of my dwelling at length upon this matter, nor is it necessary on the present occasion, but, as I said before, we are here for the purpose of mutual instruction, and as there are many comparatively new students amongst our members I am bound, in view of what is to follow, to make my story as clear as possible, compatible with brevity. To this end I do not see that I can do better than quote my own words in the book previously referred to:—

"That there were four Grand Lodges existing in England at the same period is a subject of wonderment to many who are not intimately acquainted with the history of our Institution; it will, therefore, perhaps not be deemed a waste of time if I briefly mention them all in chronological order before entering upon the more immediate object of my undertaking.

"The senior of these organizations, the mother of all Grand Lodges, was established in London in 1717, and has had an unbroken although chequered existence from the time of its formation down to the present day.

"In 1725 an old Lodge which had been held in the City of York from a period so remote that it may fairly be designated 'time immemorial,' formed itself into a Grand Lodge, and either then or subsequently assumed the high-sounding title, '*The Grand Lodge of all England*,' an assumption scarcely justified by its ultimate position and influence, for its importance was chiefly vested in its name, and its dissolution, about the year 1792, may be justly ascribed to inanition.

"Next in rotation is the Grand Lodge of the 'Antients,' established in London about 1752. London was also the birthplace of the fourth Grand Lodge, which was brought into existence by certain members of the Lodge of Antiquity, under the leadership of William Preston, in the year 1779, under the somewhat egotistical title of '*The Grand Lodge of England, South of the River Trent,*' although, to my thinking, it scarcely merits the distinctive appellation of a Grand Lodge, for it came to an inglorious end after an insignificant reign of ten years. If one were disposed to moralize on the futility and emptiness of grandiloquent titles, an opportunity presents itself in the histories of these Masonic bodies, for the functions of the 'Grand Lodge of ALL England' never extended beyond the counties of York, Cheshire and Lancashire, unless we include a charter granted to the FOURTH Grand Lodge, whose jurisdiction was still more limited, being confined to the Metropolis only; whereas the two that originated in a very humble and unpretending manner, and at first had no ambition beyond 'the Cities of London and Westminster,' ultimately spread their branches over every habitable part of the globe."

It is with the Grand Lodge of the "Antients" that I am now more immediately concerned. From about the year 1776 this body had been described by Masonic historians as a schismatic Grand Lodge, it being alleged that its original members had seceded from the regular Grand Lodge, and in the absence of evidence to the contrary it seems a very natural conclusion to come to. Fortunately, however, the whole of the proceedings of the Antient Grand Lodge have been preserved. A careful study of these and other documents led me to a different conclusion, which was to the purport that there was no indication of secession at or near the period of the formation of that Grand Lodge, but that all the evidence bearing on the subject tended to prove that its original members were Irish Masons who had never owned allegiance to the Grand Lodge of England, consequently were not seceders from it, nor could their organization properly be described as a schismatic body. As my arguments and the evidence I have been able to adduce in support thereof have already appeared in print in more than one book I need not pursue this phase of the subject, but will content myself with stating, for the information of the younger brethren present, that my new theory was looked upon by some of the then members of this Lodge as too great an innovation on Masonic tradition and recorded history to be worthy of investigation. However, to their credit be it said, most of them, I am sorry I cannot say all, have taken a different view of the matter since then; had it been otherwise I fear I should not now be standing here as a member of this very distinguished Lodge.

I have to-night to announce another contribution to the history of Freemasonry in England, which will probably prove almost as startling as that just referred to, but which, I sincerely trust, will meet with a different reception. It is to the purport that in addition to the four Grand Lodges already mentioned there was, in the latter half of the 18th century, another body exercising the functions of a Grand Lodge in London, although I believe on a much smaller scale than the others, with the exception, perhaps, of the schismatic body of William Preston's creation, and that this organization was chiefly composed of Scottish Masons working, I think, in a different way to either the adherents of the regular Grand Lodge, popularly known as the "Moderns," or to their rivals, the "Antients," or Anglo-Irish Masons, as I prefer to designate them. To my mind there would be nothing extraordinary in the fact of the three nationalities comprising the United Kingdom being Masonically represented in the English Metropolis at this particular period. But what in my opinion *is* remarkable is that no reference to

this body of Scottish Masons, having its headquarters in London, is to be found either in the works of contemporary, or subsequent Masonic writers on the subject of Freemasonry, nor so far as I can learn is it mentioned in the newspapers of the period. The subject of Scotts Masonry and Scotts Lodges has cropped up at various periods in the history of the English Craft, and has been dealt with most ably and exhaustively by other writers, especially by Bros. Robert F. Gould and the late John Lane. As, however, it is not quite clear to my mind that the "Scotts Masonry" about which they have written had any connection with the body with which I am at present concerned, I shall doubtless be excused repeating in this paper their views and arguments. So far back as 1733 a Lodge described as "A Scotts Masons Lodge," No. 115, was on the English register as meeting at the Devil Tavern, Temple Bar, but was erased from the list in 1736, and we hear no more of it. Ten years later Scotts Masonry appears or re-appears at Bath and Salisbury.

In the minutes of the Royal Cumberland Lodge, No. 41, Bath, the following item appears under date January 8th, 1746: "Bros. Thomas Naish and John Burge were this day made Scotch Masters, and paid for making 2/6 each." I am now quoting from an excellent work, *The History of Freemasonry in Wiltshire*, by Bro. Frederick H. Goldney, one of our own members, who tells us that in the minutes of an old Lodge at Salisbury, under date October 19th, 1746, is the following: "At this lodge were made Scotts Masons, five brethren of the lodge" (including the W.M. Staples). I have now to touch upon what I assume to be new ground, but should I be mistaken in this assumption I am sure some one amongst our learned members will readily correct me. It is rather curious that the next mention of Scotts, or Scotch Masonry, that has come under my notice occurs after a lapse of another ten years, but this time it is much nearer home. In the minutes of Lodge No. 168, meeting at *The King's Head*, Balsover Street, Cavendish Square, under date August 11th, 1756, is the following: "Agreed by the members present that on *Sunday* the 22nd August will be held a Scotts Lodge hear at 6 o'clock in the evening in order to make brothers belonging to this Lodge," and under date September 8th, "Agreed for the future that each member who shall apoint to be made a Scotts Mason on any night apointed for that purpose shall forfitt the sum of 2/6 for such preposall in case of neglect of coming." It seems to me something more than a mere coincidence that 2/6 was the amount paid for making a Scotch Master in Bath in 1746.

I may state that the foregoing is not a literal quotation, for I have endeavoured to do what the printer sometimes does in my own case, *i.e.*, improve the orthography. The Secretary of the Lodge would, I fear, have stood but a poor chance in a writing competition, and invariably spelt Scotch "Scoth"—possibly he may have indulged in the luxury of a lisp—yet it is all perfectly legible, and there can be no mistaking his meaning. Those of the brethren who are in possession of that wonderful monument of the patience and industry of the late Bro. John Lane—*Masonic Records*—may like to know that particulars of this old Lodge are to be found on page 99 of the second edition, and they can add to the information there given that its first name was *The Lodge of Spirit and Unanimity*, by which name it was known from 1779 to 1787, subsequently adopting the title of *The Lodge of St. Marylebonne*. I have already alluded to the paucity of old documents in the archives of the Grand Lodge, and this is particularly noticeable in the matter of Petitions for new Warrants. To the best of my belief there are but three complete Petitions for London Lodges under the regular Grand Lodge, prior to 1813 in existence. These are for the St. Andrews Lodge, No. 231, the Pilgrim Lodge, No. 238, and the Lodge of Unions, No. 256. It is with the first named

Lodge that I have now to deal. Having been a frequent visitor at this distinguished old Lodge, and intimately acquainted with some of its members for many years past, I have learnt that there is a tradition which has been handed down amongst the members that the Lodge was of Scottish origin, and in the course of a conversation with the oldest member on my last visit that brother mentioned this tradition. Having read the petition for the warrant many years before, and remembering that it contained some reference to a former Constitution, I remarked that I thought the probability was that the Lodge was of Irish origin—not Scotch—however, I would find the petition and come to the Lodge and tell them all about it.

This was about two years ago, and I havn't been to the Lodge since (until last night), but I am not the only one who has thought he knew "all about it," and has been forced to the conclusion that he had still something to learn.

Now, it was not at all an uncommon occurrence for the brethren to change sides at the period when this Lodge was constituted. An "Antient" Lodge would occasionally petition for a "Modern" Constitution, and *vice versa*, and never having heard of a Scotch Lodge in London, I naturally concluded that I had only to search the register of the "Antients," or Anglo-Irish body, to find out what Lodge or Lodges the petitioners came from. I *did* search most carefully and patiently, but, to my very great surprise, my efforts were not rewarded with the success I had somewhat rashly anticipated. This led to a more careful study of the petition, with the result that I came to the conclusion that it was not quite the sort of document I should have expected to have emanated from Masons of the Antient régime, who, I am bound to say, as a body, at that period, were somewhat illiterate, and that the names appeared to savour more of Scotland than of Ireland. However, I will now read the petition and you can judge for yourselves, the italics being used at my suggestion to direct attention to certain portions of the document.

> "To the Right Honble. and Most Worshipful Lord Petre, Barron Writle &c., Grand Master. The Right Worshipful Rowland Holt Esquire Deputy Grand Master, the Grand Wardens the rest of the Grand Officers, and the Worshipfull ye Brethren of the grand Lodge of the Most Ancient and Honourable Society of Free and Accepted Masons of England.
>
> Most Humbly Sheweth ,,
>
> "That your Petitioners are Desireous of Becoming under your patronage as Brethren of your Honble. Society willing to contribute towards your fund of Charity and to answer all dues and demands whatsoever from your Grand Lodge whenever & at all Times demanded of us. We do therefore hope you will Be pleased to grant Us your Authority of *Constituting Us under your Patronage* by granting us your Warrant for the same, we have several worthy Brethren Under *your authority who have joined us*, To Witt B^{r}. Willm. Shepperd of Oxford Street, as Master, B^{r}. Ja^{s}. Hammilton as S^{r}. Warden and B^{r}. James Wilson, J^{r}. Warden, who will take upon themselves in behalf of us to act according *to your forms and ceremonies* as becoming Men and Masons the granting of which your Petitioners for ever wishing of you health and fellicity and Brotherly Love as in duty bound will ever pray.,,
>
> S^{t}. Andrews Lodge, Feb. 14, 1776.,,
> Intend meeting First Friday in every month.
>
> Signed by the Master, Senior and Junior Wardens Elect.

Willm. Shepperd, Master Elected.
Br^{o}. James Hamilton, Senr Warden elected.
James Wilson, Junr. Warden elected.
as petitioners already under your authority.

"*We the under subscribing petitioners and late members of the Lodge have Renounc'd the authority of and never intend to have any further connexion with the former Grand Lodge as witness our hands,*

Harrie Sanderson
John Wilson
William Walker
James Gibson
Geo. Sutherland
John Watson
Wm. Herbert
Charles King
John Downie
John Cowie
David White

"*The St. Andrew's Lodge is held at Br. Andrew Wilson's the Coach and Horses in Little Queen Anne Street East the corner of Edward Street Portland Chaple St. Marylebone in the County of Middlesex.*

Br^{o}. Andrew Wilson is a member and was made a Mason at ye Lodge of Relief with Truth held at ye Coach and Horses High Holborn many years ago.

We the undermentioned Masters of ye several lodges, Near our B^{r}. Wilson, have signed our Names, being desireous and willing to extend our Society well knowing the same will nott affect our respective Lodges.

D^{d}. Taylor, Master of the Tyrian Lodge No. 5.
W^{m}. Adams, Master of the Cumberland Lodge.
Willm. Shepperd, P. Master Tyrian Lodge.
Thos. Tiffin, a Brother of the Lodge of Truth at
The Cock, Margaret Street.
F. I'Anson, of ditto.
And^{w}. Wilson, member of ye Coach and Horses, Holborn.
Jno. Moore, member of ye Tyrian Lodge No. 5.

It will easily be seen that this is no ordinary petition for a constitution by members of various Lodges, but from a Lodge actually in existence, formerly under some other authority, which the petitioners "have now renounced," and in which the forms and ceremonies were different to those of the body they are petitioning. Now, with regard to the name of the Lodge, St. Andrew's, which you will do well to bear in mind. The naming of Lodges had not become general in 1776, indeed, to the best of my belief, there was but one Lodge in London on the register of the Antients that had at this period a distinctive title, neither had there ever been a St. Andrew's Lodge on the register of the regular Grand Lodge. I need hardly tell you that it is undoubtedly of Scottish origin, and a very popular name in Scottish Freemasonry, there being no less than twelve Lodges bearing that title in a list of 171 Scotch Lodges for the year 1772. For a time I was fairly puzzled to account for this old Lodge, evidently of Scotch extraction, meeting in London, and I at last wrote to the Grand Secretary of Scotland on the

subject. In due course I received a reply to the purport that after a very careful search no light could be thrown on the matter in that quarter. I then wrote to the Grand Secretary of the Royal Order of Scotland, with a like result. My next course was to examine all the old Lodge records I could lay my hands on, and I was rewarded by finding in the minute book of the old Lodge of St. Marylebone, the reference to Scotts Masons already quoted. It is worthy of noting that the St. Andrew's Lodge was held in the same neighbourhood.

Pursuing my researches, I hit upon a real treasure in the shape of an old Minute Book of Lodge No. 12 of the "Antients," originally constituted in 1752. It was not customary with this body to close up the numbers of their Lodges as vacancies occurred in the lists, but to re-issue the old Warrants to the highest bidder for the benefit of the fund of Charity. Accordingly, No. 12 having been declared vacant in 1754 for non-payment of dues to the Grand Lodge, the number and Warrant were purchased by No. 54 for a guinea in December, 1756. About twenty of the former members of No. 54 are registered as members of No. 12 after the transfer, and amongst them are several with unmistakable Scottish names headed by that of Abraham Menzies, who appears to have been the Master of No. 54, and also of the new No. 12. On the 4th January, 1757, it was agreed to remove to "B^r^. Rankin's, *Cross Keys*, Bear Street," and the Lodge seems to have made fair progress until about 1761, when the Grand Lodge Register indicates a decline.

On December 8th, 1762, under the head of Visiting Brethren are eight names as follows, viz.:—"Ja^s^. Robertson and John Vival of N°. 7, (but whose names are not in the register of that Lodge), John Irvin, of S^t^. John's, (probably an unattached brother), William Leslie, and Chas. Haddon, of Mary's Chaple, Edenbrough, John Nichole, and Thomas Thomson, Edenbrough St. Andrew's, and John Day of the Thistle," who paid the usual visiting fee of sixpence each. The Lodges named were all on the register of the Grand Lodge of Scotland. The Lodge No. 12 appears to have remained loyal to the Antient Constitution until 1764, for on the 7th March of that year the Master and Wardens attended the Grand Lodge and paid the Lodge dues, being debited with two shillings for their expences on the occasion. From this time all connection between No. 12 and the Antient Grand Lodge appears to have ceased, although as will be shown hereafter the Lodge was certainly in active work until May 19th, 1772, the names of about 40 additional members being entered in the Minute Book down to the date last named, when 12 Brethren are stated to have been present.

There is no mention of visitors in the minute book until January 3rd, 1758, when three were present, one of whom was Charles Stewart of No. 9, and after this date there was scarcely a meeting that was not attended by several visiting Brethren chiefly with Scottish names, the most frequent visitors being members of Nos. 9 and 59, two Lodges having an important bearing on the subject of this paper.

In the minutes of the Antient Grand Lodge of December 5th, 1759, it is recorded that "M^r^. William Dickey, Senr. and M^r^. Charles Stuart (of N°. 9) were nominated for the Junr. Warden's Chair, when the poll appeared thus, For M^r^. William Dickey 30, For Chas. Stuart 18. Many disagreeable altercations arose from B^r^. Chas. Stuart and friends on account of his not being chosen G. Warden, and some of the disputants declar'd that the members of No. 9 shou'd never pay another shilling into the Grand Charity."

No. 9 was originally constituted in 1752, and was declared vacant in 1754 for non-payment of dues. In 1757 the Warrant was purchased by the members of No. 50, a majority of whom, judging by their names, appear to have been Scotchmen. The list is headed by Thomas Stuart and ends with Duncan McIntyre. Grand Lodge dues

appear to have been paid up to March, 1761, after which date neither returns nor payments were received, and, according to Bro. Lane, it lapsed about the year last named. The sequel will show, however, that the Lodge did not cease working, although it severed its connection with the Grand Lodge.

We will now return to the minute book of No. 12. On the 30th May, 1764, the Lodge was visited by Bros. Brown, Scougall, and Gordon, and in October following, by Bro. Pearson, all of No. 9, neither of whose names appear in the Grand Lodge Register of that Lodge. On the 14th August, 1765, and in March, 1767, Bro. Pearson was again present. In July, 1768, Bros. Grigg, Muir, and Brown of No. 9 attended. We now come to Lodge No. 59, constituted in 1756, although no members appear to have been registered, nor Grand Lodge quarterage paid prior to 1760. This Lodge seems to have been of a similar character to No. 9, viz., mostly composed of Scotchmen, amongst the names of the members being Ferguson, Thomson, Anderson, Davidson, Paton, Coldstream, Farquharson, Ronaldson, Stuart, and Bryson. According to the Register, this Lodge ceased working in 1764, no names or payments being received after that year, but the minutes of No. 12 show that it was working certainly down to 1772, and probably later. The Lodges Nos. 9, 12, and 59 appear to have been on the most friendly and intimate terms, as scarcely a meeting of No. 12 took place after the year 1761 that was not attended by members of the other two Lodges.

On the 13th June, 1770, the Lodge No. 12 received a letter from No. 59 containing an invitation to dine with them on St. John's day; which was unanimously agreed to. On the 8th August, the Lodge "had the honour of a visit from the Worshipful Master of N°. 9 and the Worshipfull Master of N°. 59, B^r^. Wilson."

The minutes of the next few meetings being of more than ordinary importance are transcribed verbatim.

"Septr. 12th, 1770, Being Regular Lodge night, the Master present, Wardens absent. Bro^r^. Cowie Passed and raised, rec'd a visit from ye Worshipful Masters of No. 9 & 59, Bro^r^. Grieg of No. 9 and B^ro^. Gibson of No. 59. Open'd at Seven, closed in harmony. At ye same time rec'd Proposals from No. 9 for forming a Grand Lodge which was agree'd to by ye members present.

(Signed) GEO. GAIRDNER, M.

"Oct. 10th, 1770, Being Regular Lodge night, the Master and Wardens present. B^r^. Robertson, Senr. Warden being chose to represent No. 59, we proceeded to chuse a Warden in his room, when B^r^. Barnes was elected and B^r^. Stewart was also chose to represent this Lodge. At same time received a visit from No. 9. Open'd at 7 and closed at Eleven with Harmony. (Signed) GEO. GAIRDNER, M.

"Decr. 27th, 1770, Being St. John's day, Master and Junr. Warden present. Opened at 8 o'clock, Officers install'd. Received a visit from the Grand Lodge. The Junr. Warden made a present of a painting representing St. David to the Lodge, and closed at 11 o'clock with harmony."

On January 16th, 1771, Bros. Sutherland and Gibson of No. 59 and Bro. Brown of No. 9 were again visitors, and is the last occasion in which these numbers are mentioned in the minutes.

"Feb. 20th, 1771, ... Received a visit from the Grand Lodge. *At the same time the Lodge was honoured with a Constitution from the Supreme Grand Lodge under the Name of St. David's, London.*"

"March 20th, 1771, Bro^s^. Sutherland of St. Andrews Lodge and Brown of St. John's Lodge present."

"The Worshipfull Master informed the Lodge that the Supreme Grand Lodge was to honour the Lodges under their Constitution with their company to dine with them at ye Bowling Green, Chelsea, on St. John's Day, which was unanimously agreed to."

"June 24th, 1771, Being St. John's day, Master and Wardens and other Brethren of this Lodge went and dined at Chelsea with the Supreme Grand Lodge and the Lodges under their Constitution, Where the officers of this Lodge were Install'd." The Antient Grand Lodge dined at the *Half Moon* in Cheapside on the same day.

"July 17th, Received a visit from B^r^. Brown of St. John's and Bro^s^. Sutherland & Gibson of St. Andrew's."

July 30th, the Lodge was visited by B^r^. Greig of the Grand Lodge and several members of St. John's and St. Andrew's Lodges. At this meeting it was agree'd to remove the Lodge, and the minutes of a Lodge of Emergency on July 30th are headed "Saint Davids Lodge held at the Ship in the Strand."

"Aug. 21st, Bros. Sutherland, Gibson, Watson, and Kemp, of St. Andrew's Lodge, were present."

I have felt it a duty to notice these frequent visitations, even at the risk of being deemed monotonous, but I think any further repetition is unnecessary, suffice it to say, therefore, that they continue down to the last meeting recorded, when there were present, as visitors, "Worsh^ll^ Grd. B^r^. Robertson, B^r^. Andrew Wilson, and B^r^. Geo. Sutherland of St. Andrew's Lodge." I will now call your attention to the fact that after the granting of the Constitution, of February 20th, 1771, under the name of "St. David's," the Brethren who had formerly visited the Lodge from No. 9 now hailed from "St. John's Lodge," and the brethren who had been visitors from No. 59 now gave "St. Andrew's" as their Lodge. If you now refer to the Petition for the St. Andrew's Lodge in 1776 you will find the names of James Gibson, George Sutherland, John Watson, Andrew Wilson and John Cowie. The first four were amongst the most regular visitors from No. 59, and, subsequently, from "St. Andrew's," and John Cowie was initiated in No. 12 July 11th, 1770, and "Past and rais'd" on September 12th. A Bro. Walker, of No. 59, visited No. 12 on 10th May, 1769. It seems to me that there cannot now be any doubt as to the origin of the present St. Andrew's Lodge, No. 231.

I regret to say that I can offer no further direct evidence bearing upon the subject of this Scottish Grand Lodge in London. How long it existed, and the exact number of Lodges under its jurisdiction, I fear we shall never positively know. Having, however, broached the subject, I am not without hope that additional light may sooner or later be thrown upon it by someone amongst the members of either our Inner or Outer Circle.

It is worthy of notice that no London Lodges were constituted by the "Antients" between April 18th, 1770, and May 11th, 1775, and that in this year three bearing consecutive numbers were chartered, viz., No. 193 on May 11th, No. 194 on October 10th, and No. 195 on December 14th. During the next eight years only one Warrant was granted for London, viz., No. 198, dated January 20th, 1777. The Grand Lodge Register shows that amongst the earlier members of these four Lodges are to be found many from "over the border," but, unfortunately, the only one of them possessing records reaching back to the period of its constitution is the first mentioned, No. 193,

and these clearly show that it was originally the "Antient" No. 12, and subsequently the St. David's Lodge, and that the intimacy previously noted was maintained many years after their new constitution. Under all circumstances, therefore, a not unreasonable assumption would be that these four Lodges and the St. Andrew's Lodge which was re-constituted by the regular Grand Lodge were the last, if not the whole, of the Lodges on the Roll of the Scottish Grand Lodge in London. No. 198 I imagine to have been the weakling of the flock and that it only came into the fold in the hope of staving off extinction, for as there were but three petitioners for the Warrant there could have been no actual need for the Lodge. Two other brothers joined it in the following June and then the Lodge appears to have collapsed. The Warrant, however, was renewed to other brethren in 1801, and the Lodge has been in regular work ever since, and is, by the way, my own "Mother Lodge."

It may probably interest many brethren to know that these five Lodges are all in a very satisfactory condition, and are now represented by the St. Thomas's Lodge No. 142, the Middlesex Lodge No. 143, the Lodge of Prudent Brethren No. 145, the Lodge of Justice No. 147, and the St. Andrew's Lodge No. 231.

It may fairly be argued that the evidence offered is not conclusive as to the connection between these Lodges and this unrecorded Grand Lodge, and that although I may be perfectly satisfied in my own mind that there was such connection, I owe it to the brethren who will consider the subject to place before them the whole of the grounds on which my belief is founded. In view of the fact that I am unaware of the existence of anything in the shape of documents, other than the old minute book already mentioned, in which the subject is even referred to, this, I need hardly say, is a very difficult task, and I have therefore to depend mainly upon what may be termed inferential evidence. To produce this in the case of each of the five Lodges in question would extend this paper beyond the limits intended for one reading, and I fear would be found somewhat tedious. However, on the principle that "half a loaf is better than no bread," I will deal with two of the Lodges this evening, reserving the others for some future occasion. First, according to the date of its constitution, is the St. Thomas's Lodge No. 142, formerly No. 12, next known as St. David's Lodge, re-constituted as No. 193, on May 11th, 1775. In this case the strongest and most important link, in my opinion, is the possession of the valuable old minute book which the Lodge most generously presented to the Grand Lodge in 1894, and without which we should probably never have known of the existence of a fifth Grand Lodge in England. As before stated, this is the only Lodge of the five that possesses complete records dating from the day of its re-constitution by the "Antient Grand Lodge." I have recently been favoured by the Secretary with the privilege of examining the first minute book, with the result of finding that the most frequent visitors to the Lodge were members of one or other of the Lodges mentioned. For instance, on St. John's Day, 1780, it was visited by Bro. Aberdeen, P.M. of No. 194, Bro. Gordon and Bro. Davidson, Past Masters of No. 195, and Bros. Barley and Carnon of St. Andrew's Lodge: No. 198 was then dormant. As the last two names are not in the Grand Lodge register we may assume that they were members of St. Andrew's Lodge prior to its re-constitution. It will be remembered that on St. John's Day, 27th of December, 1770, "the Junr. Warden made a present of a painting representing St. David to the Lodge," and I find in an inventory of the Lodge property, dated July 9th, 1778, "St. David and Lamps," the lamps being probably for the purpose of illuminating the picture.

I think that is all that need be said with regard to this Lodge, except perhaps that the minutes show that for several years after its re-constitution a majority of its

members and visitors were evidently Scotchmen, and the same remark will, no doubt, apply to the St. Andrews' Lodge so far as relates to the members, although I have only the Grand Lodge register to refer to.

With regard to the Lodge last mentioned, I have shown that notwithstanding there is a gap of nearly four years between the latest reference to it in the minutes of St. David's Lodge and its re-constitution, and although we have no complete list of its former members, at least five of them signed the petition for the new Warrant, and in a list of the members paying quarterage in the years 1776 and 1777, the word "Transferred" is appended to the names of ten of the brethren, indicating that they had been transferred from the former Lodge.

I must crave your indulgence for a few moments longer. You will probably remember my expressing an opinion that the ceremonial working of these Scottish Masons was different to that of the "Antients," and also to that of the adherents of the regular Grand Lodge, and although I cannot deal with this subject at length to-night, I think *some* reason should be given for my belief, I will therefore conclude by tendering the following quotation from the minutes of the Antient Grand Lodge of December 5th, 1764:

> "Heard a Petition (for a Constitution) from John Stuart, under a Dispensation,
>
> "Heard also the complaint of Roger Fullone against the said petitioner, alledging the said John Stuart and his Masonical Companions had forfeited all right to a Constitution, which upon a long hearing appeared to be truth.
>
> "Therefore Ordered that the said John Stuart shall not have a Constitution, but shall be excluded, not only from his former Lodge No. 77, but also from all Warranted Lodges under the Antient Constitution, and that all persons made, or pretended to be made Masons under the Dispensation granted to the said John Stuart shall be re-made in the good Lodge No. 119."

Now in view of the fact of our having been given to understand that the working of the regular Masons in Scotland and that of the "Antients" in England was identical, this matter, to say the least of it, seems rather strange, and therefore merits careful consideration.

Bro. W. J. Chetwode Crawley, Grand Treasurer of Ireland, who was unable to be present in London, forwarded the following:—

Surely, it was a red-letter day in the calendar of Freemasonry when Bro. Henry Sadler took over the custody of the archives of Grand Lodge. It is not only that the literature of the Craft has been enlarged by papers such as that read before the Lodge at the present meeting, or that the archæology of the Craft has been enriched by such discoveries as that embodied in the paper. Contemporary Masonic students owe him far more. For there is not a Masonic author alive to-day who is not personally indebted to our colleague for information cheerfully accorded, and I am glad to class myself among those who have availed themselves of a courtesy that has seemed practically inexhaustible.

Bro. Henry Sadler has hardly done himself justice in the modest title of his paper. It is not merely an unrecorded Grand Lodge he has brought to our notice. It is a Grand Lodge of which the previous existence was unsuspected.

There seems no reasonable ground for contesting the cogency of the evidence brought forward by Bro. Henry Sadler in favour of the existence of this Grand Lodgelet, if that be a permissible diminutive for a Society so objectless and so resultless.

The incidental questions propounded by Bro. Henry Sadler seem to be more fairly open to discussion. I am not quite sure that I am in a position to fully appreciate the grounds on which Bro. Sadler rests the hypothesis that the Grand Lodgelet practised a Craft Ritual differing from that of the Antients, or of the Moderns, or of any other Grand Lodge in the British Isles. Our valued colleague would identify, or, at least, connect this hypothetical mode of work with the Scots Degrees that crop up in the puzzling quotations he so carefully recals to our memory. The hypothesis is ingenious rather than convincing in my eyes, though I must preface my expression of hesitation to accept it with the candid admission that I do not know what is meant in those quotations by the Scots Degrees. But this I do know, that the Degrees which present themselves as Scots Degrees to the mind of the average Freemason of to-day cannot have been the Scots Degrees of the quotations. The system of Degrees, which our American brethren are never tired of calling "The Scottish Rite," had no connection with the Freemasonry of Scotland in the eighteenth century. Nor can any support be obtained from Degrees alleged to have been invented by the Chevalier Andrew Michael Ramsay, for, as far as my researches go, there is no real evidence that the Chevalier ever invented a Degree, Scottish or otherwise.

In the particular case of the St. Andrew's Lodge, Bro. Sadler's inquiries put the Royal Order of Scotland out of court.

I have grave misgivings in venturing to express my dissent from Bro. Sadler on this point, comparatively unimportant though it is. For my capable colleague has studied the facts: I can only submit surmises. But there seems to me no need to invoke the aid of the Scots Degrees for this Lodge any more than for "A Scotts Masons Lodge," No. 115 of 1733-6. It does not seem probable that "John Stuart and his Masonical Companions" were refused their Constitution, in 1764, solely because they conferred the Scots Degrees. For, by that time, it had become the common practice, if not an accepted principle, among the Antients that any "Masonic Degree" was to be regarded as legitimate when conferred in a duly warranted Craft Lodge by persons capable of working its ritual.

Consistently with this view, we find that when the wee Grand Lodge began to break up in 1775, the first batches of seceders went over to the Antients, and were received without demur. This is exactly what might be expected if their work was akin to that of the Grand Lodge of Scotland. The Brethren, who still stuck to their guns, can hardly have been in sympathy with the batches that had left them, and when next year their turn came to change camp, they took care to apply to the other Grand Lodge for a Constitution. They were careful to distinguish themselves from the Goats who had gone off the year before to the other fold. They went out of their way to assure the Grand Lodge of their intention "to act according to your forms and ceremonies." This is exactly what might be expected in the circumstances, particularly when we find in the forefront of the Petition the names of "several worthy Brethren Under your authority who have joined us."

If this interpretation of the entries quoted by Bro. Sadler be anywhere near the truth, the need for inferring a novel Ritual disappears. The two-and-sixpenny Scoth Degrees conferred in this Lodge fall to the same level as the two-and sixpenny Scotts Masters made in the Wiltshire Lodge. The interpretation is dull and common-place, but it looks safe.

The exordium of Bro. Henry Sadler's paper is not the least interesting part for the older band of Masonic Students "whose days are in the yellow leaf." He recals vividly the surprise which could not fail to manifest itself in the reception of his startling book, *Masonic Fact and Fiction.* It would be superfluous to proclaim my acceptance of Bro. Sadler's account of the genesis of the Antients. I make bold to say, with such authority as I may, that every new fact which has come to light during the more recent investigations into the history of Grand Lodge of Ireland, bears testimony to the correctness of Bro. Sadler's position. In any exhaustive consideration of the development of Freemasonry during the eighteenth century in English-speaking countries, Bro. Sadler's views can neither be discounted nor overlooked.

W. J. Chetwode Crawley.

The following account of the Middlesex Lodge No. 143, kindly forwarded by Bro. E. J. Castle, K.C., P.M., was read by the Secretary:

Named in 1824; Date of Warrant, 10th October, 1775; No. 194 under the Athol Constitution; under the United Grand Lodge, 1814, No. 239; 1832, No. 167; 1863, No. 143.

Places of Meeting.

Coach and Horses, Duke Street, St. James' ...	1775
White Hart Tavern, Holborn	1775
Six Cans, Little Turnstile, Holborn	1788
King's Arms, Ely Place, Holborn	1789
White Hart, Ely Place, Holborn	1791
King's Arms, Ely Place, Holborn	1792
Roebuck, High Holborn	1793
Coach and Horses, High Holborn	1795
Pitt's Head, Old Bailey	1795
Castle, Greenhithe Rents, West Smithfield ...	1797
White Swan, Braham's Buildings, Chancery Lane	1797
Cooper's Arms, West Street, West Smithfield ...	1798
Pewter Platter, Cross Street, Hatton Garden ...	1808
Crown and Anchor, Fleet Market, Ludgate Hill ...	1809
The George, Brook Street, Holborn	1813
Freemasons' Tavern, Great Queen Street	1824
Thatched House Tavern, St. James' Street ...	1851
Albion Tavern, Aldersgate Street	1862
Princes' Hotel, Jermyn Street	1904

Sketch of the History of the Lodge.—By the original Athol Warrant, still in the possession of the Lodge, the meetings were originally held at the Coach and Horses, in Duke Street, St. James'. The earliest minutes extant are dated 1797, when the meetings were held at the Pitt's Head, Old Bailey. The next Minute Book commences 3rd June, 1824, apparently after some years of abeyance. Mention is made of the decayed position of the Lodge, "it had not met for some time past." At that meeting, held at the "George," in Brook Street, Holborn, it was resolved to revive the Lodge, and convert it from a "supper" to a "dining" meeting; and it was shortly afterwards removed to the Freemasons' Tavern. The meetings, however, rarely included more than ten persons. Up to that time the Lodge was designated only by a number, as was then usual, but on 15th July, 1824, it was decided thenceforth to adopt the title which still distinguishes it. The Lodge moved to the Thatched House Tavern, in St. James'

Street, 21st November, 1851, and thence to The Albion, Aldersgate Street, 17th January, 1862. After being forty-two years at the Albion, the Lodge was removed in 1904 to the Princes' Hotel, Jermyn Street, and the day of meeting was changed from Friday to Wednesday. The subscription was originally 4 guineas; in 1828 it was increased to 5; and it has since undergone other alterations to 6, 7, and 5 guineas, at which latter it now stands. The Initiation Fee has increased in like manner from 4 to 8 guineas. It is curious to remark that at the earliest periods of the revival, the Banquets took place before the work. The meetings take place on the third Wednesdays in November, January, March, May, and June.

An interesting recovery of a lost Minute Book is recorded in the Minutes of the 21st January, 1887.

Bro. Hughan writes:—

Bro. Sadler has certainly surprised us exceedingly by his valuable Paper on "An Unrecorded Grand Lodge," and I fancy will not have any difficulty in persuading Masonic students generally, that he has made a real find.

For an ordinary reader the matter is rather complicated by reason of the numerous and needful explanations given by Bro. Sadler, so as to make sure ground as he proceeded, and he has also introduced the subject of "Scots Masonry" from 1733 to 1756, though believing as I do that this latter Ceremony, whatever it may have been, had no connection with the Lodges of Scots, which formed what may be termed the fifth Grand Lodge in England during the 18th century.

I consider it likely, in fact almost certain, that the "Scotts Masons Lodge," No. 115, of 1733, was a Master Mason's Lodge composed of Brethren hailing from North Britain, and quite distinct and different from the Degree worked at Bath, Salisbury and London, 1746-56.

Bro. Sadler alludes to there being "but three complete Petitions for London Lodges under the regular Grand Lodge prior to 1813 in existence" in the Library and Museum. There are, however, others preserved of special value, and much earlier than those of the present Nos. 231, 238 and 256; such as that for the "Swan and Rummer," London, of 1725-6, which I gave in *A.Q.C.* 1897; the one for the "Felicity" No. 58, London (Bro. W. Smithett's History, 1887), etc.

The "Supreme Grand Lodge," now for the first time made known to us, was evidently formed on September 12th, 1770, by three or more "ancient" or "Atholl" Lodges, in the Lodge No. 12, at the suggestion of No. 9, the No. 59 also participating. Warrants were issued to the subordinate Lodges early in the following year, as No. 12 received its Charter in February, 1771, and selected the name of "*St. David.*" St. John's Festival *in Winter*, 1770, was celebrated by the Grand Lodge visiting No. 12 aforesaid, and St. John's *in Summer*, 1771, was observed at Chelsea by this Organization, with "*the Lodges under its constitution.*"

The Grand Lodge did not last long, for in 1775, its members apparently gave up the struggle, the "St. David's" (old No. 12), joining the "Ancients" once more as No. 193, being *now* "St. Thomas" No. 142, three others also falling into line as Nos. 194, 195 and 198; now respectively the "Middlesex" No. 143; the "Prudent Brethren" No. 145 (? *if* from 1775), and the "Justice" No. 147 (*2nd issue* of the Warrant).

The most interesting portion of the Paper to my mind is the sketch of St. Andrew's Lodge, especially the reproduction of the petition to the regular or "Modern" Grand Lodge, in 1776. This was the original "Ancient" No. 59 of A.D. 1756, which (my lamented friend, Bro. Jno. Lane, states in a MS. note of his) attended that Grand

Lodge so late as June, 1769. The members agreed to assemble at Bro. Andrew Wilson's "Coach and Horses," that Brother being a member of the Lodge No. 77, now the "Royal Naval" No. 59 ("Modern"). The Petition was supported by the Master of the "Tyrian" (now the "Westminster and Keystone" No. 10) and other members, the W.M. of the "Cumberland" (French brethren mainly), erased in 1830 as 134, two members of the "Lodge of Truth" (struck off the Roll as 325 in 1780), and mine Host of the "Coach and Horses."

I cannot quite follow Bro. Sadler in the proof he offers that the "working" favoured by the Scottish Masons differed from that of the "Ancients," as there is no indication that "John Stuart and his Masonical Companions" were refused the Constitution they applied for because of any such reason; the cause of Stuart's exclusion not being recorded, though it must have been of a very serious character.

I congratulate Bro. Sadler most warmly on his extraordinary discovery, and consider that he has made good his claim in favour of there having been five Grand Lodges at work, at one time or other during the 18th century, the one he has traced being fourth in the order of age and size, and wholly unknown hitherto to modern students of the Craft.

W. J. HUGHAN.

Bro. CARL WIEBE, Hamburg, writes:—

It is with great pleasure that I have read Bro. Sadler's valuable lecture on "An Unrecorded Grand Lodge," and if I venture a few remarks thereon it must be understood that I cannot possibly offer a definite opinion on the main point, viz., the existence or non-existence of such Grand Lodge, the less so as Bro. Sadler himself does not consider his proofs quite conclusive as yet. But Bro. Sadler's lecture contains some other interesting points which have attracted my attention.

To continental Masons it is a well-known fact, though possibly not so generally recognised in England, that about 1740, or perhaps a year or two earlier, several so-called "Higher Degrees" were started in France. It is said that the movement originated with the adherents of the Stuart Princes, and some affirm that it was meant to serve political purposes.

The first of these degrees, which was joined on to the recognised three Degrees of Masonry, was called "Scotch Master," also "Scotch Knight" or "Knight St. Andrew's of the Thistle." This was the fourth Degree both in the Clermont-System and in that of the Strict-Observance—in fact, Scotch Lodges and Scotch Masons or St. Andrew's Lodges and St. Andrew's Apprentice and Master form an integral part,—as fourth and fifth Degrees—of several of the continental systems even up to this time.

The designation of Scotch Lodges or Scotch Masons was from the beginning entirely misleading, in so far as no connection whatever with Masonry in Scotland or with the Grand Lodge of Scotland has ever been proved; on the contrary, the latter Corporation have—notably in 1756 and 1757—disclaimed any knowledge of this so-called Scotch Masonry "being entirely unacquainted with their Order."

However, the name existed at first in France and the Degree from there spread to other countries. In 1742 a "Scotch Lodge De l'Union" was established at Berlin, and from there Count Woldemar de Schmettow founded on St. Andrew's Day (30th November), 1744, a Scotch Lodge at Hamburg, under the presidency of Baron d'Oberg, the same brother who had in 1738 conducted the initiation of the Crown Prince of Prussia, later Frederick the Great, for the Hamburg Lodge. But d'Oberg had before 1744 severed his connection with the Hamburg Lodges under Luttman, the English

Provincial Grand Master, and the latter was, therefore, not over-pleased with this Scotch Lodge under the leadership of an outsider. Luttman, therefore, on 4th April, 1745, (Judica-Day,) established a Scotch Lodge of his own, called "*Judica*," in opposition to the Schmettow Lodge.

There is not the slightest doubt that Luttman, as Provincial Grand Master of the English Constitution, had no connection whatever with Scotland, much less with the Stuart Pretender, in fact a direct connection of *Judica* Lodge with England is proved by the minutes. For example, the green ribbon for the officers was ordered from England, the usual loyal toast was "Long live King George of Great Britain as legitimate Sovereign of Scotland," and in correspondence with a Scotch Lodge of French origin, the *Judica* distinctly refers to its English Constitution.[1] *Judica* only worked one Degree, that of Scotch Master.

Now this shows that apart from the working in France—I even believe in direct opposition to it—the so-called Scotch Masonry or, properly speaking, the Degree of Scotch Master was at that time, and later also, practised in England.

Bro. Sadler's lecture, and that is to me the interesting part of it, bears out this assumption On page 71 we read:—

"In the minutes of the Royal Cumberland Lodge, No. 41, Bath, the following "item appears under date January 8th, 1746: 'Bros. Thomas Naish and John Burge "'were this day made Scotch Masters, and paid for making 2/6 each.'"

"In the minutes of an old Lodge at Salisbury, under date October 19th, 1746, is "the following:—'At this lodge were made Scotts Masons, five brethren of the lodge' "(including the W.M. Staples.)"

"In the minutes of Lodge No. 168, meeting at *The King's Head*, Balsover Street, "Cavendish Square, under date August 11th, 1756, is the following: 'Agreed by the "members present that on *Sunday* the 22nd August will be held a Scotts Lodge hear at "6 o'clock in the evening in order to make brothers belonging to this Lodge,' and under "date September 8th, 'Agreed for the future that each member who shall apoint to be "made a Scotts Mason on any night apointed for that purpose shall forfitt the sum of "2/6 for such preposall in case of neglect of coming.'"

Evidently now the terms of Scotch Masters or Scotch Masons made use of in these minutes *cannot* mean "Masons under the jurisdiction of the Grand Lodge of Scotland;" the Lodges at Bath or at Salisbury, working under English jurisdiction, cannot possibly make Scotts Masons and Scotts Masters—including the W.M. Bro. Staples—*except as a Degree conferred*, much less can the members of Lodge No. 168 impose a fine on neglectful Brethren if Scotts Masons meant anything else than a Degree.

Thus, Scotch Masonry by these minutes is proved to be a sort of appendix or Chapter attached to the Three Degrees Lodges, the same as it was on the Continent then and similar to what R.A. is now-a-days.

The working of this Degree of Scotch Master was different to E.A., F.C. or Master, which is proved by our *Judica* minutes and rituals here, and it must have been different to the three Degrees in England also, as the petitioners of St. Andrew's Lodge (*vide* page 72) distinctly state that under the patronage of the Grand Lodge of England "they will henceforth act according to your forms and ceremonies." If at the same time the petitioners state that "they will renounce the authority of the former *Grand* Lodge" we are not bound to take this expression *literally*; it was a favourite trick of the presiding officers of these Scotch Lodges—at least on the Continent—to call them-

[1] Wiebe. *Die Grosse Loge von Hamburg und ihre Vorläufer.* Pages 66 and 68.

selves "Grand Masters" and to assume the powers and functions of Grand Lodges by granting constitutions and founding other Scotch Lodges. Thus *Judica* in Hamburg, which certainly was not a Grand Lodge in the literal sense of the word, founded two "daughter Lodges" in 1762 and 1763, one at Hildesheim and one at Brunswig.

The Scots Degree evidently found no favour with "the powers that be" in England; it was sometimes ironically called "an innovation of some fertile geniuses," "charlatanery of Masonry," "irregularities amongst some of our lowest Brethren," etc. It might have been considered inconvenient in name and an unwelcome competitor to the R.A., and, therefore, in England it had apparently a passing existence only—but that it had one is, I think, proved by Bro. Sadler's lecture.

CARL WIEBE.

Bro. F. J. W. CROWE writes:—

The proverb "*Ex Africa semper aliquid novo*" might well be adapted for *our* purpose to read "Out of the Grand Lodge Library Bro. Sadler is always bringing something new." The account of the hitherto unknown Scottish Grand Lodge in London is a rare find, and all the trouble our Brother has had is well repaid by the production of this most interesting paper. I should like to ask Bro. Sadler if there is any tradition of varied colour in the clothing of these five existing Lodges? Comparatively few of the Scottish Lodges used light blue, and it is improbable that such was the case in London. It is much more likely that each had its own colour, and this might be traced in any old ribbons or hangings, if such perchance still exist amongst the possessions of these Lodges.

FRED. J. W. CROWE.

SUPPLEMENT TO BRO. HENRY SADLER'S PAPER ON

"AN UNRECORDED GRAND LODGE."

Names of Members of No. 9 (Antients) in Grand Lodge Register from March 1756, to December 1759.

Thomas Stuart	William Weir	Jas. Girdwood
Jas. Morrison	Nicholas Wade	Robert Kirkwood
John Barron	Charles Stuart*	Gregory Grierson
John Duncan	Thomas Brown*	Walter McNab
John Lawson	Alex. Robertson	John Small
Robert Thornton	Robert Giddings	Malcolm Bowie
Patt. Kenney	John Robertson	Duncan McIntyre
Andrew Monroe	George Grigg or Greig*	

Additional names of brethren who visited No. 12 as members of No. 9, but are not in Grand Lodge Register—Boggis, Clark, Dicks, Gordon, Jas. Muir, Pearson, Scougall, Turnbull, Sutter, Sesherverell.

The brethren distinguished by an asterisk were also frequent visitors at No. 12.

Number 9 lapsed about 1761, and was purchased in 1771 by Grand Warden Clarke for Five Guineas. Warrant delivered up in 1778, there not being sufficient members to carry on the Lodge. The Warrant was again purchased by Lodge No. 213 for Five Guineas in 1787, and is now the Albion Lodge No. 2 on the Register of the Grand Lodge of Quebec.

No. 194 (Antients) Constituted Oct. 10th, 1775. Now the Middlesex Lodge, No. 143.
Names of Members in Grand Lodge Register from October 1775, to March 1778.

Richard Chandler, Master	Petitioners for the Warrant.	
James McCallay, S.W.		
James Reid, J.W.		
Stephen Bowman		
Edward Purcell		
William Taylor	Michael Crummey	Alexander Mills
John Leitch	John Jones	George Lang
William Aberdeen	John Mackintosh	John Aberdeen
George Mackie	Neil McArthur	David Mylne
Robert Allan	Thomas Hare	William Wade
John McDonald	James Ramage	

No. 195 (Antients) Constituted Dec. 14th, 1775. Warrant transferred in 1806.
Now the Lodge of Prudent Brethren No. 145.
Names of Members in Grand Lodge Register from December 1775, to September 1778.

Alexander Smith, Master	Petitioners for the Warrant.	
George Irons, S.W.		
William Massey, J.W.		
James Leslie		
Hendry Shaw		
William Tome		
Clyton Scougall	William Welchman	Alex. Maxwell
Stephen Nocus	James Blackburn	William Bowe
Thomas Salmon	William Banks	Alex. Rowand
Alex. McLearon	Benjamin Stennett	Benj. Lowe
William Walker	James Gordon	Samuel Barwick

No. 198 (Antients) Constituted Jan. 20th, 1777. Warrant transferred in 1801.
Now the Lodge of Justice No. 147.
Names in Grand Lodge Register from Jan. to June, 1777.

Robert Dearle Talmash, Master	Petitioners for the Warrant.
Thomas Cuthbertson, S.W.	
John Thompson, J.W.	
Andrew Aitken	
John Thresher	

This Constitution is recorded in the Grand Lodge Minute Book. In addition to the Grand Officers who took part in the ceremony of Constitution and Installation there were present—Daniel Miller, Master; Jas. Baxter, P.M.; Alex. Easson, P.M.; and Benjn Cooher, S.W., all of No. 193: also David Bryson, Master, and Michael Neasmith, of No. 128. This Lodge appears to have been dormant from June 1777 to Jan. 1801.

No. 193 (Antients) Constituted May 11th, 1775. Now St. Thomas' Lodge No. 142.

From the Grand Lodge Minute Book.

"Grand Lodge open'd at ½ past 5 o'clock in the afternoon at the . . . . . in Maiden Lane Wood Street London, May 11th, 1775

*S.G.W. Wm Tindall in the Chair as Grand Master, J.G.W. Thos. Carter, as D.G.M., James Cook, P.M. No. 9 as S.G.W., Chas. Burnett, P.M. No. 9 as J.G.W., Wm Dickey, Grand Secretary.

Install'd according to antient usage, George Ganfield, Master, Alexr Easson, Senr Warden, Saml. Apletree, Junr Warden. All matters relative to this Constitution being compleated the Grand Secretary in the Name of the most Noble Prince John Duke o Atholl Grand Master Proclaim'd the new Lodge duly Constituted No. 193 Regester'd in the Grand Lodge Vol. 6 Letter F. to be held at the . . . . in Maiden Lane, Wood Street (or elsewhere) in London upon the . . . . . and . . . . . of each Kalendar Month. Closed at 8 o'clock and adjourned to the General Grand Lodge. *Grand Warden Tindall was impower'd to act as Deputy G. Master pro: tempore (for three hours only) by an Authority from L. Dermott, Esqr D.G. Master."

This was the usual mode of recording the formal Constitution of a Lodge by the Grand Secretary of the Antients, but strange to say the Constitution of Nos. 194 and 195 does not appear in the Minute Book of the Grand Lodge. Whether this omission was intentional, or merely accidental, it is impossible to say. Possibly the authorities did not consider a formal ceremony of constitution essential—these Lodges being then actually in existence—hence they were assigned a number, and at once placed on the list of regular Lodges. As opposed to this hypothesis it might reasonably be asked why the formal constitution of No. 198, in January, 1777, should have been recorded in the transactions of the Grand Lodge? I am of opinion that in this case the circumstances were different. From the fact of there having been only three petitioners for the Warrant it seems probable that the Lodge was dormant, or practically non-existent, at the time the application was made, and that a formal ceremony of constitution was deemed necessary. The minute book of No. 193 contains a record of its first meeting as a working lodge immediately after the completion of the ceremony of constitution with a list of the rest of the officers and visitors. In addition to the Master and Wardens already named there were Andrew Inderwick, S.D., Alexander Squair, J.D., Robert H. Rankin, Secretary, James Drummond, Thos. Hatchman, John Stawton, William King, Alexander Henderson, and George McKenzie, who joined from No. 128, of which Lodge he was the first Master, in 1764, making in all twelve founders of the Lodge. The visitors included a Bro. Daniel Miller, of No. 128, who frequently attended the subsequent meetings, and joined the Lodge in the following year.

From the first appearance of Lodge No. 128 on the Grand Lodge Register there seems to have been a considerable number of Scottish brethren amongst its members, and although it does not appear to have severed its connexion with the Antient Grand Lodge, it was certainly on very intimate terms with the other Lodges that had seceded and were instrumental in forming the Anglo-Scottish Grand Lodge.

Unfortunately the first minute book of this Lodge contains no record of its transactions between June 24th, 1771, and July 20th, 1777, although the cash account is continued to December 27th, 1773, and the Grand Lodge records indicate the receipt of dues regularly for several years afterwards, but furnish no reason for an entry in the Grand Lodge Register to the purport that the Warrant was renewed on the 1st August, 1774. Another curious circumstance in this connexion is that the minutes of the Lodge show that in the years 1764 and 1765, Bro. John McArthur and five other brethren were "remade" but there is no reference whatever to their former Lodges, nor to the Constitution under which they had been initiated, either in the Lodge book or in the Grand Lodge Register. The names of only two of these brethren were returned to the Grand Lodge, apparently registered free, the other four names are not in the register as members of that Lodge. On the 9th of May, 1768, Bro. James Cordwell was "remade

and passed," and his name appears in the register, with the usual note "from the Moderns," and a payment of two shillings appended.

The Royal Arch was apparently worked in No. 128 as far back as 1769, for under date February 26th of that year it is recorded "A Royal Arch Lodge held when Mr. Alexander Guignon was reported to be made a Craft and on that accompt paid 5 Shillings." Nothing is said as to the Royal Arch work done on the occasion, nor is there any further mention of the degree until the 20th of July, 1777, on which date "A Royall Arch Lodge" was held, and Bro. Leitch, Master of 194, was made Royall Arch, and paid 3/-; Bro. Baxter, of 193, ditto, 5/-; Bro. Christy, of the same, re-made, 1/-; Bro. Mackree, of the same, made, 5/-; Bro. Hockaday, of the same, made, 5/-; Bro. Miller, of the same, re-made, 1/-. Then follow the names of ten visitors, several of whom were members of the Lodges mentioned above, each credited with a payment of 1/-, making a total of sixteen present at the meeting, only four of whose names appear in the Royal Arch Register of the Antients, which is supposed to contain the names of all the brethren who had taken the degree under the auspices of that body.

Another Royal Arch meeting was held 22nd of February, 1778, when "Bro. Borrowman was made Royall Arch" and paid 1/-. Then follow seven names bracketed as of Lodge No. 32, only two of whom appear in the Royal Arch Register, and eleven other visitors, including several from Lodges 193 and 194, who were present at the former meeting, of whom six only appear to have been registered.

I think it highly probable that there were other Lodges on the Register of the Antients which, while retaining their places on the Roll of that body, were in some measure connected with the Scottish Lodges, but the absence of their records for the period concerned renders conclusive proof impossible. For instance, No. 31, originally constituted in 1754, had a goodly number of unmistakable Scottish names on its list. On the 17th August, 1774, a complaint was made at the Stewards' Lodge, by three brethren who stated "that they was made Masons in Lodge No. 31 upwards of a year ago and that they had attended frequently on the stated Lodge nights, but no Lodge was ever held," . . . . . . "The Register of No. 31 was next examin'd, when it appeared that the Lodge had omitted their usual payments for some time past." The matter was again before the Stewards' Lodge at the next meeting, when the Lodge books were examined, "and being found in many places very incorrect it was order'd that they should be left with the Grand Secretary, to be carefully inspected by him and to report the same when compleated."

On the 16th November the Grand Secretary reported that he had examined the books and found therefrom that, between 1768 and 1774, forty-two Masons had been made in said Lodge but never returned to the Grand Lodge for registry. He stated also that the Lodge was indebted to the Grand Lodge to the extent of £20 19s. It was unanimously resolved "That the 42 masons omitted as per report should be registered in the Grand Lodge Books as soon as possible. That all dues owing by No. 31 to the Grand Lodge should be paid and the Warrant cancelled. That all persons immediately concerned in the above omissions (except they shew just cause) should be excluded." On the 15th March, 1775, the Warrant was renewed to several members of the Lodge not concerned in the irregularities mentioned. These brethren were apparently unable to carry on the Lodge satisfactorily and surrendered the Warrant in 1778, but, on March 19th, 1783, it was again revived by similar brethren, after having been dormant about six years, as shewn by the existing minutes which begin on the 26th of the same month. For several years afterwards the records of the Lodge indicate a close intimacy with some of the former Scottish Lodges. On February 8th, 1784, the members attended the

funeral of Bro. Goodwin, of No. 194. During the same year, and in 1785, the Lodge was visited by members of No. 128, No. 193, and No. 194. On the 27th of June, 1785, a Royal Arch meeting was held, Bros. Sinclair, Fenwick, and Weir, Chiefs. Bros. Fenwick and Weir were members of No. 194, and Bro. Sinclair was a member of No. 8. On the 13th of April, 1788, a meeting was held to make Excellent, High Excellent, and Mark Masons, when eleven brethren were advanced and their marks duly registered in the Minute Book.

I have to thank Bros. Dr. W. J. Chetwode Crawley and William J. Hughan for their most kind and complimentary remarks relative to my discovery of the existence of the Anglo-Scottish Grand Lodge. Both these learned brothers seem rather sceptical on one point, viz., that the working of these London Scottish Masons differed from that practised by both Antients and Moderns. This was but little more than conjecture on my part, for probably none know better than they how difficult it is to produce proof positive of the mode of working of any particular Masonic ceremonial at the period concerned. Personally I have not the smallest doubt as to the existence of some such difference, but whence it came, and its exact nature, must be, for the present, an open question. I am strongly of opinion that this divergence was not confined to the four or five Lodges on the Roll of the Anglo-Scottish Grand Lodge, but that it extended to Scotch Masons in London generally whenever they congregated in sufficient numbers to form a working Lodge—doubtless the outcome of the proverbial clannishness especially marked amongst Scotsmen when away from home. Take the case of John Stuart in the concluding portion of my paper. If he was not excluded, or expelled, as a matter of fact—for that is what it amounted to—for making Masons in a way quite at variance with the recognized practice of the Antients, why was he expelled? and why were the "persons made or pretended to be made Masons" by him and his "Masonical Companions" ordered to be re-made? The Register of Lodge No. 119 indicates that the order of the Grand Lodge as to the re-making was duly carried out, the names of nine Brethren registered in December, 1764, being bracketed together. We know it was a common practice on the part of both Antients and Moderns for Brethren to be re-made on joining the rival Society, but I think had John Stuart merely been working according to the Modern custom, it would have been mentioned, and his punishment would have been less severe. Bro. Hughan admits that his offence "must have been of a very serious character." Again, it seems to me that in the Petition for St. Andrew's Lodge too much is made of the desire of the petitioners to adopt "your forms and Ceremonies" for them to have been simply working as Antient Masons, of which body it will be observed no mention is made in the petition. In this instance, as in many others where reliable evidence is wanting, we must "read between the lines," but I am not without hope that our two learned friends will, at no distant date, be able to favour us with a fuller exposition of their own views on the subject. With regard to Bro. Hughan's reference to a note of the late Bro. John Lane to the purport that No. 59 attended Grand Lodge so late as June 1769, I am of opinion that the year should have been 1767. Possibly Bro. Hughan mistook Bro. Lane's 7 for a 9, as I can find no mention of any member of that Lodge being present in Grand Lodge after the 12th June, 1767, but, as before stated, no members were returned nor dues paid to Grand Lodge after 1764.

Since my paper was read I have been favoured by permission to examine the early minutes of the Old Dundee Lodge, No. 18, which are very interesting, and from which I copied the following as having an important bearing on the subject of the

working of Scottish Masons in London. This Lodge was originally constituted in 1723, and for many years held its meetings in the neighbourhood of Wapping, its members being chiefly Scotch seafarers or in the shipping trade.

Minutes of the Old Dundee Lodge No. 18, May 22nd, 1766.

The Lodge was this day visited by Lord Blayney, Grand Master, Col. John Salter, Deputy Grand Master, and the rest of the Grand Officers, and on August 28th a letter was read from the Grand Senior Warden, Bro. Edwards, written by order of the Grand Master, desiring that upon making a Mason he may be [made] agreeable to the method practiced in most other Lodges. At the next meeting of the Lodge on September 11th the letter was considered and the request of the Grand Master "put up and carried by a majority that it should continue according to our antient custom."

On December 27th following, "The R.W.M. proposed that there be a Committee appointed consisting of the following members Viz. The Master, Wardens, Past Masters, Treasurer, Secretary and Stewards to consider of an answer to the Dep. G.Master's Letter and other business relating to this Lodge."

The minutes give no hint or indication of the nature of the Deputy Grand Master's letter, nor of the "other business" referred to, but the records of the Grand Lodge show that the matter was much more serious than appears in the minutes—so serious indeed as to endanger the existence of the Lodge. At a meeting of the Committee of Charity (a body that discharged duties similar to those now appertaining to the Board of General Purposes and the Board of Benevolence), January 22nd, 1767, "A Complaint was this night Preferr'd against the Master, Wardens and other Brethren of the Dundee Lodge for neglecting to comply with a desire of the Right Hon. and Right Worshipful Grand Master in relation to their making Masons and for other disrespectful behaviour shewn to the Grand Officers, when the Master and other Brethren of the Lodge were heard in answer to the same.

"Resolv'd unanimously, that their behaviour merits the severest censure and therefore it is the opinion of this Committee that their Constitution be taken away."

The subject came before the Grand Lodge on January 28th, in the form of "A Memorial from the Dundee Lodge praying that for the reasons therein alleged their Constitution might not be forfeited, but that they might be permitted to retain the same and promising all due obedience for the future." "The Question being put whether they should keep their Constitution or not? It was carried unanimously in their Favour."

"Ordered, That a Letter be wrote to the Master of the Dundee Lodge, directing him to acquaint Bros. Gretton and Maddox (who attended on behalf of the said Lodge at the last C.C.) That it is expected they attend at the next C.C. and make a proper submission for their misbehaviour at the last, otherwise they will be expell'd the above named Lodge and not be permitted to visit any other regular Lodges." Bros. Gretton and Maddox attended the next Committee of Charity, and having made proper submission were restored to favour. The foregoing should go far towards proving that Scotch Masons generally in London at the period mentioned worked their ceremonies in a different way to that recognised by the Modern Grand Lodge. I may add that the minutes of the Lodge furnish more than a hint as to the nature of one important point of difference, but it being of an esoteric character I am precluded from publishing it.

The Secretary of the Dundee Lodge in 1769 was a Bro. Leishman. In 1768 a brother of the same name visited No. 12 as a member of No. 59. Whether he was the

same person or no I am unable to say, but I think it not at all improbable, the name being rather uncommon.

I have to express my gratitude to Bro. Carl Wiebe, Grand Master of the Grand Lodge of Hamburg, for his valuable contribution to the subject of Scotts Masonry, which I make no doubt is highly appreciated by all the members of the Quatuor Coronati Lodge. With regard to Bro. Fred J. W. Crowe's enquiry as to the colour of clothing being mentioned in connection with the five Lodges which I assume to have formed the Anglo-Scottish Grand Lodge, I may remind him that only the records of one of the five are in existence, or, at all events, available, viz., those of No. 12—the St. David's Lodge—now the St. Thomas's Lodge, No. 142, and no mention of colours is to be found therein. There is, however, in the Minutes of the Old Dundee Lodge, in 1767, a reference to the colour of the ribbands, which I did not deem of sufficient importance to merit reproduction, but in order to meet the wishes of Bro. Crowe I will endeavour to borrow the book again and copy the paragraph.

HENRY SADLER.



PIERCED JEWELS in the Collection of Bro. Seymour Bell, Newcastle.

ORIGIN OF MASONIC KNIGHT TEMPLARY IN THE UNITED KINGDOM.

BY BRO. W. J. HUGHAN, P.G.D.

THOUGH many discoveries have been made of late years concerning the working of Masonic Knight Templary in the United Kingdom, we are still unable to decide precisely where and when that Degree was started. The matter has been complicated by the Knight of Malta being referred to in Scotland, prior to the mention of Knight Templary in connection with the Craft. It is likely, too, in the early working of both these Ceremonies, that no regular Minutes were kept, but the Degrees were conferred under the wing of any Lodge which had sufficient eligible members and appropriate rooms for the purpose.

The two Brasses, preserved at Stirling, of uncertain date and of rude workmanship, are very curious, one of which concerns the "KNIGHTS OF MALTA" and the "KNIGHT TEMPLER," in the connection with the "STIRLING ANTIENT LODGE." They are probably of the first half of the eighteenth century, though a claim has been made for their much greater antiquity. Reproductions of the both sides of the more valuable of the two, will be found in my paper on the subject in *A.Q.C.* for 1893, with sketch of the old Lodge.

If the transcript at Stirling of 1790 *circa* is to be trusted, (and it is not easy to see why it should not be), the By-Laws of A.D. 1745 provided that the following fees, with others, be charged:

> "Excelent and super Excelent, five shillings sterling
> and Knights of Malta five shillings sterling."

In an original Craft Minute Book *still existing* of the old Lodge, beginning in the year 1741, it is stated that By-Laws were ordered and duly made, and that the members

> "do appoynt the same to be engrossed in a book *apart*, for the good regulation of this Lodge in tyme coming."

Bro. Sir Charles A. Cameron, C.B., in his able paper "On the Origin and Progress of Chivalric Freemasonry in the British Isles," thinks "there is fairly strong presumption that at the time, 1745, Prince Charles Edward was in Scotland some kind of Knight Templar Order was in existence—probably introduced from France by the Pretender's partizans" (*A.Q.C.* 1900.) The letter by the Duke of Perth to the Lord Ogilvy, eldest son of the Earl of Airlie, dated 30th Sept., 1745, appears to be genuine. In it mention is made that "Our noble Prince looked most gallantly in the white robe of the Order, took his profession like a working Knight," etc. His Grace states that Lord Mar had demitted the office of Grand Master previously, for which reason "no general meeting has been called, save in your own north Convent." Also that "My Lord of Athole did demit as Regent, and H.R.H. was elected G. Master." (*Historical Notice.* Statutes K.T. Scotland, 1897.) The probability is that these Templars were not Masonically organised, but their combination as Knights may have suggested a similar arrangement under the ægis of the Craft. For fully thirty years from 1745

there are no records yet traced of Masonic Knights Templars in Scotland; but I think the assumption that this fact proves there were no meetings of that Order during that period is not at all justified. The *Knight of Malta* was conferred in Edinburgh, in connection with the Royal Arch, 4th December, 1778, but no mention was made of the K.T.

In Dr. Chetwode Crawley's "Notes on Irish Freemasonry," No. VII. (most invaluable and deeply interesting) we read the following important statement (*A.Q.C.* 1903):—

> "It must be remembered that the Craft Warrant was believed to give the Lodge the right to confer any supposed Degree of Freemasonry, provided only that the Lodge possessed a Brother capable of conferring the Degree. This belief was held . . . . by all English-speaking Freemasons at home and abroad, excepting those that paid allegiance to the Grand Lodge of the Moderns."

The earliest references to actual meetings of Masonic Knights Templars are to be found in Ireland, and have been made known by Dr. Chetwode Crawley in the admirable paper aforesaid, in which remarkable discoveries of advertisements of K.T. assemblies, etc., are noted and duly explained by that distinguished and learned Craftsman.

The first of the kind so far traced was for St. John's Day in Summer, 1774, and concerned "THE KNIGHTS TEMPLARS OF IRELAND, Royal Arch, Excellent and Super-Excellent, Free and Accepted Masons, Lodge No. 506," who arranged to dine at the Thatched Cabin, Castle Street, Dublin. The notice is Signed by Order, J.O., E.G.S., *i.e.*, by the *Early Grand Secretary*. Two other Lodges are mentioned that worked these Ceremonies, and advertised accordingly, down to 1784, the trio having been Warranted in 1773, 1774 and 1781 (Dr. Chetwode Crawley considers) "for bringing together Dublin Brethren who were already in possession of the H.K.T. Degree." Nos. 506 and 518 were friendly, but No. 584 apparently was a rival organization.

"The Knights Templars Kilwinning Lodge of Ireland," chartered by "Mother Lodge Kilwinning, Scotland," in 1779, soon set to work, for their St. John's Day in Winter for that year was advertised in the *Dublin Evening Post*; both Bodies claiming the Title of "Early Grand." A regrettable, though at times amusing, opposition existed between the original E.G. and the Scottish importation, the latter, though granted as a Craft Warrant exclusively, being only used for the conferring of the H.K.T. and other additional Ceremonies beyond the Third Degree.

Unfortunately, Dr. Chetwode Crawley has not yet found out the origin of the K.T. thus met with in 1774, but so far there has been nothing discovered to indicate it was derived from any foreign body. Sir Charles Cameron favours the idea that "the most likely source of the K.T. Degree introduced into America was the Irish Lodge connected with the 29th Regiment stationed in Boston in 1769." It is thus within the bounds of probability that this Dublin Encampment, advertising in 1774, was the source from which that Regiment derived its knowledge of Chivalric Freemasonry.

It is reasonable to conclude that the Royal Arch was a necessary preliminary, Masonically, wherever and whenever the K.T. was worked in the 18th century, and so the origin of the latter is very much wrapped up with Royal Arch Masonry. The Royal Arch is first met with in Ireland, A.D. 1743, and also in the same year in Scotland, accepting the Stirling By-laws as genuine. In the following year, the Degree is mentioned in print (Dr. Dassigny's "Enquiry") as known in DUBLIN, YORK and LONDON;

and may safely be dated back, by such references, to a few years earlier at least. In England the Royal Arch is first noted in Minutes in 1752 ("Ancient" Grand Lodge Minutes), and in Records of a Lodge at Bristol, 1758; Ireland following the year afterwards (*Youghall*). The Virginia (U.S.A.) Record is of the year 1753.

It will be seen that the Masonic K.T. appears on the scene over twenty years after the R.A. is first traced, so that there is plenty of space yet to fill up, if, as it is quite probable, the Chivalric Degrees were known and conferred in the United Kingdom shortly after the start of the R.A. ceremony.

The "Grand Lodge of *All* England" at York, evidently favoured the K.T. from 1779, and likely, still earlier; so also at Portsmouth from 1778, and at Bristol the "Charter of Compact,"[1] of 20th December, 1780, proves there was then a live "Supreme Grand and Royal Encampment" at work, with a code of Rules concerning subordinate Encampments. Of the latter Body, however, the late Dr. Leeson declared "it was founded by French Masons, who had brought it from Canada towards the close of the last century, a fact of which he was certain, as the original books were in his possession."[2] I regret this evidence has never been made public, as it should have been.

So far then, Masonically, Ireland is the first as respects the origin of the K.T. with evidence from 1774, England and Scotland following slightly later.

[1] Hughan's "Origin of the English Rite," 1884.
[2] *Freemasons' Magazine*, August 2nd, 1862.



PIERCED JEWELS in the Collection of Bro. Seymour Bell, Newcastle.

St. John's Day in Harvest.

SATURDAY, 24th JUNE, 1905.

THE Lodge met at Freemasons' Hall, London, on Saturday, 24th June, at 5 p.m. Present—Bros. Admiral Sir A. H. Markham, P.D.G.M., Malta, I.P.M., as W.M.; G. L. Shackles, S.W.; H. Sadler, S.Stew., as J.W.; W. H. Rylands, P.A.G.D.C., Sec.; J. T. Thorp, P.A.G.D.C., J.D.; E. A. T. Breed, J.Stew., as I.G.; Past Masters G. Greiner, A.G.S.G.C.; E. Macbean, R. F. Gould, P.G.D.; E. J. Castle, P.D.G.R.; and W. J. Songhurst, Assistant Secretary and Librarian.

Also the following 48 members of the Correspondence Circle:—Bros. T. Cohu, G.St.B.; C. E. Osman, W. R. Mead, A. Henning, W. F. Lamonby, P.A.G.D.C.; H. F. Hann, F. W. Owen, A. Cadbury Jones, G. Robson, H. G. Burrows, D. Bock, G. H. Hill, A. F. Mulliner, F. Inskipp, G. Trotman, F. R. Taylor, J. C. Brookhouse, G. H. Luetchford, J. J. Dixon, T. M. Timms, S. R. Clarke, H. Guy, F. Stötzer, W. B. Hextall, J. W. Squires, C. D. Harris, W. W. Mangles, C. N. Knight, J. H. Warne, J. L. Barrett, P.G.St.B.; J. P. Simpson, F. A. Powell, P.G.St.B.; H. Eaborn, J. Pullen, H. Burrows, Major J. Rose, J. Anley, H. James, O. Marsland, W. H. Brown, Rev. A. G. Lennox-Robertson, C. J. R. Tijou, P.G.St.B.; E. Burns Callander, S. Walsh Owen, R. B. Lewis, W. Wonnacott, A. Simner, and P. R. Simner.

Also the following visitors:—Bros. E. White, Percy Lodge No. 1427; A. E. Krauss, S.D. Moira Lodge No. 92; C. W. Watts, Duke of Leinster Lodge, Queensland, P.P.G.W. (I.C.); E. Hide, P.M. Evening Star Lodge No. 1719; T. S. A. Evans, Lodge Prudent Brethren No. 145; C. Morgan, Horistic Lodge No. 2822; E. Geard, Cornish Lodge No. 2369, P.M.; R. Pruddah, P.M. Merchants Lodge No. 241; H. Grimsdall, P.M. Benevolentia Lodge No. 2549; W. Y. Marks, Benevolentia Lodge No. 2549; P. G. Nightingale, London Scottish Rifles Lodge No. 2310; and K. Smith, Burrell Lodge No. 1829.

One Grand Lodge, three Lodges and forty-five Brethren were admitted to the membership of the Correspondence Circle.

Letters of apology for non-attendance were received from Bros. Canon J. W. Horsley, W.M.; H. le Strange, Pr.G.M. Norfolk; T. B. Whytehead, P.G.S.B.; E. Armitage, P.D.G.D.C.,; E. Conder, jun.; W. J. Hughan, P.G.D.; J. P. Rylands; Dr. Chetwode Crawley, Grand Treas. Ireland; W. Watson; L. de Malczovich; F. J. W. Crowe, P.G.O.; F. H. Goldney, P.G.D.; W. M. Bywater, P.G.S.B.; and Sir C. Purdon Clarke.

EXHIBITS.

By Bro. John T. Thorp, Leicester.

Three old breast jewels, dated respectively 1767, 1769 and 1772.

By Bro. Sydney R. Clarke, London.

Full-size photograph (coloured) of the so-called Masonic Mosaic found at Pompei. *Presented to the Lodge.*

Sheet of Masonic emblems dedicated to the Ancient and Honourable Fraternity of Freemasons by Bro. A. H. Davies.



Pierced Jewel (Silver).



Engraved Jewel (Silver).



Pierced Jewel (Silver gilt).

Jewels exhibited by Bro. J. T. Thorp.

By Bro. E. F. BRODERIP, Weston-super-Mare.

"Oddfellow's" Apron, Victoria Lodge No. 11.

By Bro. J. PERCY SIMPSON, London.

MS. Volume of Poems by Bro. Moses Mendez, Grand Steward, 1738. *Presented to the Lodge.*

By Bro. GEORGE L. SHACKLES, Hull.

Statuette of Harpocrates.

By Bro. T. W. LEMON, D.D., Bude.

Abstract of Laws of Royal Arch Masons. 2nd Edition, 1786. *Presented to the Lodge.*

By Bro. ROBERT RAWSON, Dumfries.

Photograph of the oldest existing Minute of the Lodge Dumfries Kilwinning, No. 53, formerly known as the "Old Lodge of Dumfries." *Presented to the Lodge.*

By Bro. ADOLPHE RAGON, London.

Diploma, issued 4th January, 1817, granting to Jean Baptiste Marie Ragon authority to wear the decoration of the *Garde Nationale.*

By Bro. W. JOHN SONGHURST, London.

Certificates and Diplomas of Jean Baptiste Marie Ragon:—

1. *La Réunion des Amis du Nord.* Bruges, 1st February, 1805.
2. M ∴ P ∴ et M ∴ ELU. Bruges, 30th May, 1805.
3. " " Paris, 9th February, 1816. (Issued by Ragon to Brunet).
4. *Elèves de Minerve.* Royal Order of Scotland, Paris, 12th March, 1804.
5. *Grands Ecossois de St. André d'écosse.* Rosecroix. Angers, 9th September, 1806.
6. *Elèves de Minerve.* 31°. Paris, 25th November, 1804.
7. *Elèves de Minerve.* Appointment as representative at *La réunion des Amis du Nord.* Paris, 25th April, 1807.
8. *Point Parfait.* Rose Croix (Certificate of affiliation). Paris, 25th April, 1809.
9. Grand Orient of France. 33°. Paris, 6th December, 1819.
10. Order of the Temple. Paris, 19th October, 1819.
11. " " (Powers for Palermo). Paris, 19th December, 1819.
12. " " (Powers for Virginia). Paris, 22nd December, 1819.
13. " " (Powers for Virginia and Kentucky). Paris, 26th Dec., 1819.
14. *Trinosophes.* (Founder's Certificate). Paris, 6th September, 1819.
15. Powers for Virginia and Kentucky, signed "Richard." Paris, 1819.
16. *Cercle de Polymnie.* Bruges, 10th May, 1809.
17. *La Réunion des Amis du Revéil de la Nature.* Paris, May 1817. *Presented to the Lodge.*

A vote of thanks was proposed by Bro. Rylands, seconded by Bro. Macbean, and carried, to Bros. Rev. Dr. Lemon, S. R. Clarke, and J. P. Simpson, for their kind presentations to the Museum, and also to those Brethren who had sent objects for exhibition.

Bro. W. J. SONGHURST read the following paper:—



Sheet of Emblems.

Formerly the property of Jean Baptiste Marie Ragon.



JEAN BAPTISTE MARIE RAGON,

As Member of the Royal Order of Scotland.

(From the Original Painting in the possession of Bro. Adolphe Ragon.)

RAGON.

BY BRO. W. JOHN SONGHURST, P.M. 227.

JEAN BAPTISTE MARIE RAGON was born on the 25th February, 1781, at Bray-sur-Seine (Seine et Marne), where his father was in practice as a Notary Public. His mother (*née* Juliana Colmet d'Aag) was a native of Tournai, her family owning a considerable amount of property at that place. At her death her son inherited her share, but was forced to part with it when France relinquished her hold upon her Belgian possessions, as no Frenchman was then permitted to own property in that country.

His business career commenced at Bruges, where he was appointed to a clerkship in the Treasury Department of the Ministry of the Interior. He subsequently acted as Cashier in the same office. During the war he served for a short period as Paymaster to the Forces, and at its close was transferred to Paris, where he took charge of the office of the *Garde Nationale.*

He was re-appointed to this post under several administrations, but in 1819 changes occurred which led him to seek a new home in America. In company with a few friends who had joined in the purchase of some land at Big Guyandotte, on the Ohio River in Kentucky, he sailed in February, 1820, to take possession of the property. By this time he was married[1] and had two children, and no doubt considered it unlikely that he would ever re-visit his native land, but trouble was again in store for him. It was found that instead of his having a clear title to the property, certain mortgages were in existence of which he had had no notice; his capital was lost and within two years he was back again in Paris.

Thenceforward he devoted himself mainly to literary work, but a search through the records of the Patent Office would show that he also busied himself with inventions, among which we may particularly note tubular railways, and steam engines for what we should now call motor cars.

Such in a very few words is the history of his life. He died in 1862 and was buried in Paris.

I have recently come into possession of a great number of his Manuscripts and other papers, including his Masonic Certificates, and from these I have been able to make some notes which may be of interest, and help to fill up the picture with particulars of his work in Masonry. I must however first mention that I was for some time considerably perplexed about the year of his birth. It is everywhere given as 1781, and I have now satisfied myself by an examination of official documents, such as passports, and a certificate of exemption from military service that 1781 is correct. It is however, strange that in several of his Masonic Certificates an alteration has been made. In one it was first written 1780, and in another 1777, and the only explanation I can suggest is that he was not of the proper age when he took some of the degrees. The Statutes of the Grand Orient of France of 1801 prescribed that no one should be admitted to the first degree under the age of 21, to the second degree under 23, nor to the third degree under 25. For the first a dispensation might be obtained in the case

[1] His wife's maiden name was *Nathalie de Bettignies.*

of a Lewis, and for the second and third in case of absolute necessity, but there does not seem to have been any provision for a dispensation in regard to the high grades for which the minimum age was 27. These regulations were certainly not obeyed in the case of Ragon, though it is evident that he was subsequently heled.

He was received into Masonry in 1803 in the Lodge *La Réunion des Amis du Nord* which was constituted at Bruges on the 17th April of that year. His Certificate is dated 1st February, 1805, when the membership of the Lodge appears to have risen to over eighty, Ragon himself being its Secretary and signing his own Certificate in that capacity.

A second Lodge was constituted at Bruges on the 6th February, 1805, under the name *L' Amitié.* Of this Ragon was a founder, and the keen interest in Masonry which he thus early displayed is also evident from the letters M.·. P.·. (*Maitre Parfait*) which he places after his signature. This degree with that of *Maitre Elu* was conferred upon him by a Bro. J. Vesecourt who as Master of the Lodge *des Amis du Nord* had probably given him his three Craft degrees. The Certificate of *Maitre Parfait* and *Maitre Elu* is dated at Bruges, 30th May, 1805. It does not bear a seal, and the degrees do not appear to have been conferred in a Lodge or Chapter, but as Bro. Vesecourt describes himself as a Member of the Sovereign Metropolitan Chapter of English, Scotch and Irish Masons of Artois, we must conclude that he possessed or assumed the right to confer them by virtue of his rank as a member of this important-sounding body. It is evident that it was formed some time before 1789 when the old French province of *Artois* became merged in the new department of *Pas de Calais*, and it appears to have gone out of existence some time before 1816 when Ragon himself conferred the same degrees in Paris upon a certain Bro. Auguste Nicolas Brunet of New York, "*en vertu des pouvoirs conférés par nos Grades.*" It seems probable that they were at this time detached degrees and had formed part of the system of "Emperors of the East and West" which abandoned its title of "English, Scotch and Irish" in 1780, and died out in the following year. If this surmise be correct it is surprising to find the degrees existing in a practical form nearly forty years later.

In 1804 while on a visit to Paris, Ragon was admitted to the Royal Order of Scotland in the 10th Chapter or *Elèves de Minerve* under the distinguishing characteristic or attribute of "Prudence." This Chapter was ruled by a Bro. Antoine Firmin Abraham as President *ad vitam.* It was attached to a Lodge which had acquired a certain notoriety. Lawrie[1] says that "in the course of this year (1802) a letter was "received from Lewis Clavel of Rouen, Provincial Grand Master of all the Scotish "Lodges in France, requesting a charter for a Lodge at Marseilles and enclosing a copy "of a paper, said to be written by the Grand Lodge of Scotland, granting to the Lodge "*des Elèves de Minerve* at Paris, the liberty of granting Charters. This, however "appeared to be a forgery, as no such power had been granted by the Grand Lodge. "Such is the estimation in which Scotish Masonry is held on the continent."

In 1811, the Supreme Council of the 33° in Paris issued a circular denouncing the action of Bro. Abraham and declaring null and void all certificates which had been issued in his name for degrees purporting to be Scotch.[2] Meanwhile Ragon had (1804) taken another degree under the auspices of this Chapter, viz. the 31° or Sovereign Grand Inquisitor Commander, and in 1807 had been invested by Bro. Abraham with special powers as representative of the Sovereign Tribunal before his Lodge *La Réunion des Amis du Nord* at Bruges.

[1] The History of Freemasonry, . . . Edinburgh 1804, p. 292.
[2] Acta Latomorum, . . . Paris 1815, vol. i, p. 249.

It must be borne in mind that at the time Ragon became connected with the *Elèves de Minerve* the Supreme Council 33° was a very new creation, appearing in Paris for the first time in 1804, and it does not seem unreasonable that some Chapters which had been working degrees before it came into existence should object to have their powers curtailed and should continue to exercise what to them must have been considered an inherent right.

The full length portrait which is exhibited shews Ragon when about 25 years old, as a member of the Royal Order of Scotland, and the brethren will be interested to know that the Quatuor Coronati Lodge is the fortunate possessor of a quantity of his Masonic clothing including the green sash with jewel, as well as the garter and the star which are shown in the portrait. It will be seen that although the star is of the same pattern as that which is worn at the present day, it is embroidered on silk in gold thread and spangles instead of being made of metal and enamel. The same peculiarity is noticeable in the 30° star which is embroidered on velvet. The very handsome apron and sash are evidently those which Ragon wore as a Master Mason, and the collar may have denoted his rank in the Lodge. We have, in addition, a curious breast jewel in the form of a sheathed dagger or poignard. It is engraved "PRO ∴ DEO ∴ IMPERATORE ∴ ET FRATRIBUS." "□ ∴ DE LA ∴ PALESTINE ∴ O ∴ ST. PETERSBOURG." I do not find among his papers any indication that Ragon was connected with Freemasonry in Russia. I cannot make any suggestion about the two little badges—they can hardly be termed jewels—embroidered in gold and tinsel on silk and velvet, nor about the triangular piece of silk with cypher M. G. and letters N. H. T. G. They may not even be Masonic, but they all belonged to Ragon, and were all presented to this Lodge by Bro. J. T. Fripp. It is fortunate that so much is still in existence as a number of his Masonic papers, etc., were lost on the voyage to America. During a prolonged calm the Captain of the ship suggested that he should take charge of the valuables belonging to the passengers, in case they might be attacked by pirates. This event did not happen, but Ragon's box disappeared nevertheless.

I am afraid I cannot say anything about the "tracing-board" or sheet of emblems. It was apparently painted at the same time and by the same artist as the portrait, and therefore I expected to find that it referred to the Royal Order of Scotland, but I do not see any emblems which I can say are especially appropriate to that Order. It appears to shew a series of contrasts, the most noticeable being Noah's Ark and the Ark of the Covenant, Mount Moriah and Mount Calvary, the Old and the New Law, and the earthly and heavenly Jerusalem. The warrior throwing away his arms is no doubt intended to indicate Peace, and near the bottom are representations of the Seven Wonders of the World. On the tesselated pavement a board with the five orders of architecture rests against a pile of arms.

The other portrait formed the frontispiece of one of his Masonic works *Orthodoxie Maçonnique*, published in 1853, when he was 72 years of age.

In 1806 Ragon had taken another degree, *Rosecroix d'herodom et de Killuvining*, at the College of *Grands Ecossois de St. André d'écosse*, Angers. This body was presided over by Bros. *Jean Baptiste Royer*, Member of the Sovereign Tribunal 31°; *Michel François Dazard*, Grand Inspector and Knight of the Black and White Eagle, 30°; and *Charles Luard*, Grand Scotch of St. Andrew, 29°. The Certificate has many points in common with that of the Royal Order of Scotland, but it was no doubt issued for the Rosecroix degree of the *Mère Loge écossaise philosophique* which expired about 1826.

Ragon never seems to have put himself under the banner of the Supreme Council 33°, but in 1819 he must have considered that he received his full reward for his attach-

ment to the Grand Orient, as not only was he admitted a Grand Inspector General of the 33° under that body, but was invested with powers to establish and constitute Lodges of Perfection, Chapters, Colleges, and Councils, subject only to ratification on the part of the Supreme authority. These powers were evidently granted in view of his then approaching visit to America, and as I shall presently show they were by no means all the privileges which were accorded to him at that time.

As is well known, the basis of the Ancient and Accepted Rite still consists of the three degrees of Craft Masonry, and a comparison of the working of these degrees under the Supreme Council at Paris, with those worked by the Grand Orient of France, presents some points worthy of note. I have fortunately acquired two small memorandum books in which Ragon jotted down some indications of the Rituals, and it is evident from these that whereas Masonry under the Grand Orient must have been introduced into France after the removal of landmarks by the English "Modern" Grand Lodge, the Ancient and Accepted Rite must have derived its working, if not from the "Ancients" themselves, at all events from a similar source. This may account for the fact that so many attempts to unite the Grand Orient and the Supreme Council proved unavailing. The use of such terms as "Kilwinning" and "St. Andrew of Scotland" cannot be mere coincidences, and it may yet be found that the tradition which connects the Rite with Scotland has some foundation in fact.

I must now turn to what is perhaps the most interesting part of Ragon's Masonic career, viz., the formation of the "*Trinosophes*." The circumstances are so peculiar that I cannot do better than give a literal translation from a paper in his own handwriting. "Appointed, after 1814, chief clerk under several administrations in "Paris, he founded, on the 1st October, 1815, at the request of his employés, and other "non-masons, a Lodge under the provisional title *Les vrais amis*. After he had instructed "them philosophically and disciplined his adepts in the various grades but de-bible-ized "and de-Solomon-ized (*débiblisés et désalomonisés*) he gave them the title *Trinosophes*, "which the Grand Orient confirmed by according to them on 15th October, 1816, 15th "February and 25th November, 1817, constitutions for the Lodge, the Chapter and the "Areopagus 30°. In 1818 and 1819 Mr. Ragon gave a course of lectures interpretative "of all the degrees which increased the reputation of the Lodge and earned for it the "flattering name of a Normal Lodge."

Proceedings such as these are surprising even in French Masonry, and would be inconceivable in connection with the Craft in England, but when one looks more closely into the matter and reads some of the lectures which were given with regularity during the time that Ragon remained in Paris, it is evident that it is not quite so serious as at first sight appears. A man of learning and great attainments, Ragon was bound to be first in all that he undertook. He had studied the ancient mysteries and believed that he had found in Masonry distinct traces of them all, and it was with the object of instructing the aspirants in these mysteries that he called them together and lectured them as "true friends." When he considered that they were worthy to be admitted into the mysteries of the Craft he applied for a Constitution for his Lodge and united his disciples in a still closer brotherhood. It will be observed that at this time the Chapter degrees (including the Rosecroix) and those of the Areopagus (including the 30°) were worked under the sanction and authority of the Grand Orient, the number of the Kadosh being given as 24 under the rite of Heredom, and as 30 under the Ancient and Accepted Rite. A very gorgeous document certifying to his connexion with the three bodies, was prepared and presented to him before his departure for America, and he was also appointed Honorary Master for life. In 1819 there appear to have been

some internal dissentions in the Lodge. I do not know what the trouble really was, but as it is stated that the "charm of instruction has seemed to conflict with the pleasure of Concord and Cordiality," it would appear that the Lectures were too dry for some of the members, and that this caused some dissatisfaction. However this may be Ragon's strong will seems to have overcome the trouble, a "*pacte d'union fraternel*" was signed by the members, the past was wiped out, and a fresh start made. On his return from America Ragon continued to take an interest in the Lodge, and gave occasional lectures down to 1838, and perhaps later. One gets some idea of the proceedings in the Lodge from the *Oeuvres Maçonniques* of *des Etangs*, who was himself a President of the three bodies. In an editorial note in that book it is stated that, on the death of Lord Byron, the Lodge sent a crown to England, to be deposited on the tomb of the "poet of humanity."

It will be noticed that no mention has yet been made of the Rite of Misraim, and although I have no Certificate of the degrees, a reference to the *Tuileur Général* will show that it had not escaped Ragon's attention. In fact the story which he there relates (pp. 234-252) proves that he took a more than usual interest in the Rite. It was at that time in the hands of two men who from all accounts were running it solely for personal gain, and it was Ragon's desire to bring it directly under the control of the Grand Orient, to which he was ever faithful. It seemed at first that he would be successful, but the alliance was ultimately rejected. Ragon had taken the 88° of the Rite and had been invested with full powers to form a Sovereign Council of the 70° in his own province of *Seine et Marne*, but the action of the Grand Orient prevented anything being done in this direction, and after months of negotiation he was obliged to renounce all connection with the Rite, as the price of securing the inauguration of his Chapter of the *Trinosophes.* This was no doubt a severe disappointment, as by that time he had taken his 90° and had been appointed Supreme Grand Chancellor of the Order. It is interesting to note that on the 14th February, 1817, the very day before his renunciation of the Rite, he admitted the Duke of Sussex and invested him with full powers for England, Scotland and Ireland. A document in the Library of the Grand Lodge of England dated 17th November, 1819, and addressed to the Duke by the members of the governing body in Paris gives a little more information concerning the connection of His Royal Highness with the Rite. The document informs him that at a meeting held in the previous month he had been appointed a Member of Honour of the Fourth Chamber. It asks for his protection and assistance in putting the order on a proper footing in England, as certain unauthorised Masons were endeavouring to work the degrees clandestinely, and states that Michael Bedaride, who was then in London, was the only person who could give him authentic particulars about the Order.

I must now mention the connection of Ragon with the Order of the Temple to which he was admitted on 23rd August, 1819, the Certificate being dated 19th October of the same year. He adopted the pseudonym of *Virginie* probably in view of his projected visit to America, and it will be noticed that his arms as depicted in the Certificate contain a rebus on his name which is indicated by a Rat and a Hinge (*Rat, Gond.*)

Two other documents executed on the same day (19th October, 1819,) shew that the Grand Master was willing to entrust him with especial powers for making Knights of the Order not only in Virginia which he expected shortly to visit, but also in Palermo. I do not find that he ever went to this city, but the powers were certainly exercised in America as I have a note that on 24th August, 1822, he called upon the Grand Master and gave particulars of his journey and of some fratres whom he

had admitted. He states that at the same time the Grand Master decided to confer upon him the dignity of Grand Prior of Canada.

I have yet another document giving powers for America, but am unable to say definitely by which body it was granted. It is signed "*Richard*," and the seal, which is apparently octagonal, shews a St. Andrew's Cross, surmounted by an owl. It may, therefore, have been issued by the *Elèves de Minerve*, or by the *St. André d'Ecosse*, of Angers, but, as Bro. Richard was a 33° under the Grand Orient in Paris, I am inclined to think it emanated from another body which I have not at present identified.

I have no doubt that Ragon was a member of many other Masonic bodies, but can only say with certainty that he joined the Chapters of *Point Parfait* and *Phoenix*, at Paris, and assisted in the formation of a Chapter attached to the Lodge *des vrais amis*, at Ghent. His energies for the Craft never relaxed, and, even so late as 1861, he was in correspondence with a certain Bro. Sanchez Enriquez, with a view to forming a Lodge, Chapter and Areopagus in Porto Rico.

I have also a Diploma shewing that in 1809 he was a member of a club at Bruges (*Cercle de Polymnie*), where I have no doubt he spent many pleasant evenings. The members met under the auspices of Friendship, their motto being "*Où regne l'amitié la critique est esclave.*" I take it that for Ragon the great attraction was its dedication to Polyhymnia, but I imagine that some of the members were equally interested in Bacchus, whose name is suggested by the vine leaves and bunches of grapes which form the border of the certificate. It will be noticed that the document bears a Seal, and that Ragon has signed his name in the margin with the words *Ne varietur.* I do not, however, recognize any of the other signatories as members of his Lodge.

It is unnecessary for me to say much in regard to his Masonic writings. They are as follows:—

La Cours Interprétatif et philosophique des Initiations anciennes et modernes. Paris 1840. A second edition, with additional notes, was published at Nancy, 1842. A third edition was announced in 1861, but I do not think it appeared.

Notice historique sur le Calendrier, suivi d'un compacte maçonnique, Nancy 1842. A second edition was prepared but never printed.

La Messe et ses mystères comparés aux mystères anciens, ou complément de la Science initiatique, Nancy 1842. This was written under his Templar pseudonym of Jean Marie de V . . . (Virginie). A second edition, published in his own name, with the title

La messe dans ses rapports avec les mystères et les cérémonies de l'antiquité, appeared in Paris 1846.

La Maçonnerie occulte, suivie de l'initiation hermétique, Paris 1853. This was published as a separate work for non-masons, but generally appears as the second part of

Orthodoxie Maçonnique, Paris 1853 (with portrait), a book which seems to be only a *ballon d'essai* for a much more important work unfortunately never published. It was to have been issued in seven volumes under the title *Les fastes initiatiques*, and would have included a complete history of Freemasonry all over the world. I have ascertained that it was actually written

and that six volumes of manuscript were bought by the Grand Orient after his death. The

Tuileur général, ou Manuel de l'initié, Paris 1861, is without doubt the seventh volume of *Les fastes initiatiques* as it bears the title and conforms generally to the description of that volume as given in *Orthodoxie maçonnique.* He also published in 1860 and 1861 a number of Rituals or Monitors of different grades.

During the years 1818-19 Ragon was engaged on a journal called *Hermès, ou Archives maçonniques*, and from 1835 to 1839 he wrote a number of articles for the *Journal grammatical.* He also translated the *Crata Repoa* and (probably during his sojourn in the United States) started a translation of Webb's Monitor. In 1855 he had in contemplation another work of which so far as I am aware he wrote nothing but a draft prospectus. Its main title was to have been *Origines des Ecoles ou Collèges d'Architectes-constructeurs et des corporations ouvrières.* I have not come across anything in his papers bearing in any way upon this interesting subject.

As I have already mentioned Ragon was a man of strong will and determination. He lived through very troublous times and suffered many disappointments. While undoubtedly an excellent servant of the State he cannot be described as a good man of business, but the failure of many of his private schemes was probably caused by a desire to believe the best of those with whom he came in contact, and to trust too readily those who were friends only in name.

He was undoubtedly a great power in Freemasonry in his day, always loyal to the Grand Orient and always ready to use his energies and influence in furthering its ends. He was a linguist, as well as a poet of more than ordinary merit, and when to this I add that he could tell a good tale and sing a good song, it will be understood that his company was much sought after and appreciated.

I have no doubt that a careful study of his manuscripts would reveal a great deal more than I have been able to extract, but there is a vast mass of them and they are for the most part written in so minute a hand that much time would be needed even to decipher them. I must therefore leave the task to others, and conclude by expressing my thanks to Bro. Adolphe Ragon for much information which he has given me while jotting down these few notes about his distinguished grandfather.

On the proposition of Bro. W. H. Rylands, seconded by Bro. J. T. Thorp, a hearty vote of thanks to Bro. Songhurst was unanimously passed.

Bro. Songhurst thanked the brethren for their kind reception of his paper and asked the Lodge to accept from him the certificates, books and papers from which his notes were made.

Bro. Songhurst writes: Since my paper was written I have ascertained that it was the family of Ragon's wife and not of his mother which owned the property at Tournai. The point is not of great importance, but it is well that it should be put right. I am now able, by means of another certificate which has come into my hands, to record Ragon's connection with one more body, viz., *Fondateurs de la Réunion des Amis du Réveil de la Nature*, to which he was admitted in May, 1817. Although not a Masonic organization, it appears to have required a Masonic qualification. Ragon is described as *Venerable* of the *Trinosophes*, and one recognizes the signatures as those of his Masonic friends and fellow workers in Paris.

The Assistant Secretary read the following by Bro. J. Percy Simpson:—

BROTHER MOSES MENDEZ, GRAND STEWARD, 1738.

(1690-1758).

BY BRO. J. PERCY SIMPSON, P.M., 176.

BRO. Moses Mendez appears to have been born in the City of London, and, I believe, the son of a wealthy London Merchant, Bro. Solomon Mendez, Grand Steward in 1730, a member of Lodge No. 84 in the List of 1732. The family was probably of Spanish origin, the name being not uncommon in the Southern provinces of Spain. Two notable ecclesiastics bore this name: Peter Gonzales Mendez (1428-1495), Cardinal Archbishop of Seville, in the reign of Ferdinand and Isabella, and John Gonzales Mendez, Bishop of Lipari, and the Emperor's Ambassador to China, in 1584. He subsequently wrote a History of China, published in Paris, 1589. There was another Moses Mendez, who must not be confused with our Brother. He acquired some degree of unpleasant notoriety early in 1793, being tried for the murder of his uncle, Julian F. da Silva, a rich Spaniard, at Chelsea, but was acquitted on bringing witnesses forward to prove an alibi. He however committed suicide by taking arsenic on 23rd January, 1793.

Our Brother was first intended for the Bar, but eventually became a Stockbroker, and, apart from his father's fortune, appears to have acquired considerable wealth. He lived in London until about 1740, and associated himself with most of the literary and dramatic leaders of the period.

In 1738 he was appointed a Grand Steward, and it is possible, from the order in which his name appears on the list, that he was a member of the British Lodge then No. 5, and meeting at Braund's Head, New Bond Street.

He seems to have been one of the earliest friends and patrons of the Poet Thomson (See Cooper's *Biographical Dictionary*, page 858). Both were ardent lovers of the River Thames, and Thomson wrote much of his poetry while staying at the Dove's Coffee House, Hammersmith, and his house in Kew Lane. His death indeed was caused by contracting a severe chill when rowing from Hammersmith to Kew. He was buried in Richmond Parish Church on the 19th of August, 1748.

Many letters passed between the two friends, and, in the *European Magazine* for 1792, page 250 (which contains a portrait and short account of Mendez), an unpublished poem of Thomson, dedicated to Mrs. Mendez, is quoted:—

To Mrs. Mendez, on her Birthday, St. Valentine's Day.

Thine is the gentle day of love
When youth and virgin try their fate,
When deep retiring in the grove
Each feathered songster weds his mate.
With tempered beams the skies are bright,
Each decks in smiles her pleasing face,
Such is the day that gave thee light,
And speaks as such thy every grace.

European Magazine.



W. Bromley sculp.

MOSES MENDEZ Esq.r

From an Original Painting in the possession of M.r Edwards, Beaufort Buildings.

Publish'd by J. Sewell 32 Cornhill, 1 August, 1792.

In his collection of Poems by different authors, and published after his death, in 1767, as a supplement to Dodsley's Collections, 1761, there is a Poem by Mendez (page 305), entitled *The Seasons,* where he alludes to the death of Thomson.

> Yet ere I sing the round revolving year
> And show the wits and pastimes of the swain,
> At Alcon's grave I drop a pious tear,
> Right well he knew to raise his learned strain,
> And, like his Milton, scorned the rhiming chain,
> Ah! cruel fate, to tear him from our eyes,
> Receive his wreath albe the tribute vain,
> From the green sod may flowers immortal rise
> To mark the sacred spot where the sweet poet lies.

Many of the most graceful and pleasing lines in the unpublished MS. Poems of Mendez relate to the Thames, and the beauties of its scenery, particularly in the neighbourhood of Richmond and Ham. Some indeed may be said to rival those of Thomson himself, as will be seen by a perusal of the long poem addressed to Mr. John Ellis, from Ham, and descriptive of scenes on the Thames, from Richmond to Oxford.

Bro. Mendez was also on intimate terms of friendship with Jonathan Swift, whom he visited on various occasions at Dublin. Possibly he may have met Swift in Masonic circles, as he and Pope were members of the Goat, at Foot Haymarket (List 1730) (See Sadler's Masonic Reprints, page xvi.). The *Deane Swift,* Esq., in the MSS. was the grandson of Godwin Swift, Jonathan Swift's uncle. He lived for some time with his relative, and wrote his biography. His name, "Deane," he derived from his maternal ancestor, Admiral Deane, the Regicide, and he died at Worcester 1789. There is also a Poem by *Dr. Delany,* the friend and Executor of J. Swift, who died at Bath in 1768.

We may gather from allusions in his Poems that Mendez was residing at Windsor in or about the year 1741, and, from an ode addressed to his friend, Mr. John Ellis, we find that Bro. Mendez had in 1754 taken up his residence at Ham, probably in one of the quaint old Queen Anne Houses we now see surrounding Ham Green. Doubtless there James Thomson would often come over from his house at Kew to visit his friend.

It seems difficult to obtain any contemporary account of Bro. Mendez. I can find one, and one only, which can be placed in that category. In 1764, a Mr. David Erskine Baker compiled a work known as the "*Biographia Dramatica, or a Companion to the Playhouse, containing Historical and Critical Memoirs, and original anecdotes of British and Irish Dramatic Writers and Actors.*" A second edition was edited in 1782, by Isaac Reed, F.A.S., and a further edition, with considerable additions and improvements, in 1812, by Bro. Stephen Jones, P.M. of the Lodge of Antiquity, Author of *Masonic Miscellanies*, etc. The work is in three volumes, and now somewhat scarce. It cannot be classed as a full or reliable book of reference in all cases; for instance the lives of the greater Dramatic Poets of the 17th century appear to us at the present day meagre, inadequate, and in some instances inaccurate. Still these volumes contain a wealth of curious, and personal information respecting minor authors, and actors of the 18th century not otherwise obtainable. We have here a short account of Bro. Mendez (vol. i., part ii., page 506). "This gentleman was of Jewish extraction and if we are not

" mistaken either a Stockbroker or a Notary Public. He was a person of considerable " genius, of agreeable behaviour, entertaining in conversation, and had a very pretty turn " for poetry. On the 19th of June, 1750, he was created M.A. by the University of Oxford. " He was what poets rarely are extremely rich, being supposed to be at the time of his " death, which happened the 4th day of February, 1758, worth £100,000. He wrote " (*inter alia*) four Dramatic pieces, all of which met with success, and some of the " Songs in two of them still continue favorites with persons of poetical and musical " tastes." These pieces are shortly described in vols. ii. and iii.—(1) *The Chaplet*, a musical entertainment, by Moses Mendez, acted at Drury Lane in 1750. "This piece " had a considerable run having the aid of some exquisite music by Boyce." (2) *The Double Disappointment*, a farce acted at Covent Garden, 1747. The principal parts being taken by Messrs. Barrington and Blakes. (3) *Robin Hood*, a musical entertainment, performed at Drury Lane in 1751. Music by Dr. Burney. (4) *The Shepherds' Lottery*, a musical entertainment, by Moses Mendez, acted at Drury Lane, 1751. There were several very pretty songs in it, and the music was by Dr. Boyce.

And now a few words with regard to the little MS. volume I am presenting to the Library. There are some printed extracts pasted in the latter part of the book, but it is mostly in writing. A large majority of the Poems, poetical Translations of Horace, etc., and letters are by Mendez. Masonic interest is centred mostly in a Poem by Philip Duke of Wharton (Grand Master in 1722), and dated 1726, in three poems by Bro. Paul Whitehead, a friend of John Wilkes, a member of the "Monks of Medmenham," and the organiser with a Bro. Carey of a mock Masonic procession, and in a poem on Bro. Anstis, the Garter King at Arms, a Member of the University Lodge (No. 74 in List of 1730). I cannot find that any of these were ever published. There is also a witty song, by Mendez, in commemoration of many old London Taverns, some of them Masonic resorts of that time.

Some three or four most treasonable Jacobite songs appear, also written by Bro. Mendez, Dr. King, Principal of Saint Mary's Hall, Oxford, and Dr. Byrom, F.R.S., the author of the well-known toast drunk "over the water," beginning "God bless the King, God bless the Faith's Defender."

We find further poems in the volume by Dr. Kenrick, of the *London Review*, the critic of Johnson and Goldsmith. He lectured on Shakespeare at the old "Devil Tavern," Fleet Street, and there founded the "Pandemonium Club" in 1716, three years before his death. Two poems also by Anthony Henley, of *The Tatler*, who died in 1711, and whose second son became Lord Chancellor and was created Lord Northington. Odes by Dr. Merrick, Fellow of Trinity College, Oxon., whose sacred poems appear in the Dodsley Collection, and lastly some by Richard Savage, natural son of Earl Rivers, the author of the *Wanderer* and *Bastard*, who was convicted of murder but pardoned, and who died in prison at Bristol in 1743.

The interesting question now arises who was the writer of the MSS. before us? For some time I must confess that I was of opinion that it must be Mendez himself, and this was rather confirmed by my finding that none of the poems or extracts are dated later than 1756, two years before his death. I thought, not unnaturally, that this must be the MS. Collection of Poems which was eventually published after his death, but under his name in 1767. However, on inspecting at the British Museum this Collection of about forty Poems, published by Richardson and Urquhart, Royal Exchange, I find that only two Poems, one by a Mr. King, and the other by Lord Harvey, are reproduced in print from the MSS., and three Poems only, viz :—(1) Author's

account of his journey to Ireland to Mr. John Ellis, 1744; (2) Poem to his friend Mr. Tucker; (3) "The Seasons," are written by Mendez, and none of these appear in the MS. volume.

If then the Book is not in the handwriting of Mendez in whose is it? I think from the perusal of an Article on Mr. Deputy John Ellis, in the *European Magazine*, a probable alternative may be found. I have come across this Mr. John Ellis before. He was Deputy of the Broad Street Ward in 1750, when Robert Rawlinson, the brother of the Masonic Historian, was Alderman, and William Acton, afterwards Master of the Caveac Lodge at the Caveac Tavern, Spread Eagle Court, was Treasurer of the Ward.

Allusion has been made above to this Mr. John Ellis as a friend of Mendez, to whom he addressed many of his Poems, particularly one from Dublin in 1744, and another from Ham in 1754. A very full biography of this gentleman can be found in the January number of the *European Magazine* for 1792. It was probably written by the first Editor of the Magazine, Bro. James Perry, Deputy Grand Master of the Antients (1787-1790), and a member of the Mount Lebanon Lodge, No. 73. Whether John Ellis was a Brother I cannot ascertain, he seems, however, to have been intimately associated with many members of the Craft. A portrait of Mr. Ellis forms the frontispiece to the Article, and the contents are deeply interesting.

John Ellis was born on the 22nd of March, 1698, in the Parish of St. Clement Danes, of parents who appear to have been of the strictest of the Puritan sect. He was apprenticed to a Mr. Taverner, Scrivenor, of Threadneedle Street, and who is probably the Bro. Taverner, Grand Steward in 1732. Subsequently he set up business for himself behind the Royal Exchange. He was much esteemed in his profession and prospered greatly, being four times chosen Master of the Scrivenors' Company. The Scrivenors' Company received their Charter in 1716, under the title of "The Society of Writers of the City of London." It had its Hall in Aldersgate Street, and when the Company dissolved the Coachmakers' Company took the Hall over. In consequence of his distinguished services the Company had a portrait of Mr. Ellis painted by Fry, and presented to him.

It is curious to find that with such a bringing up and associations, he was the intimate friend of many of the most famous Poets and Literati of the time. Bro. Perry, however, singles out Bro. Moses Mendez as the most closely associated with him. Boswell, in his life of Johnson (vol. ii., page 54), quotes a remark of the Doctor. "It is wonderful Sir, what is to be found in the City. The most literary conversation "I ever enjoyed was at the table of Jack Ellis, a Scrivenor behind the Royal Exchange, "with whom I at one period used to dine once a week." Needless to say the assiduous Boswell called on Mr. Ellis, and expresses his delight at the interview, stating (*inter alia*) that "in the summer of this year (1791) Mr. Ellis, being 93 years old, walked to "Rotherhithe, dined there, and walked back in the evening." Whether the interview was mutually agreeable history does not relate.

What chiefly concerns us, however, is that the writer of the article goes on to state that Mr. Ellis was himself a writer and collector of Poems. He published a Translation of Ovid's Epistles, a well-known Poem called "The South Sea Dream," etc. A number, however, remained in MS. and were never published. One of these unpublished Poems addressed by Moses Mendez to his friend John Ellis, from Ham, in 1754, and then in the possession of one of his Executors, Bro. Perry promises his readers shall appear in the next (February) number of the *European Magazine*. He carries out his promise, and it is the Poem word for word as it appears in our MS. volume. I think perhaps it is a fair inference that this was the source from which the Poem came, and that the

volume either written by Moses Mendez or John Ellis had passed, on the death of the latter, into the possession of Bro. Perry, or someone connected with the *European Magazine.* In order, if possible, to clear up this point I searched for and found Mr. Ellis' Will, dated the 4th December, 1788, in which appoints Mr. Wm. Whately Hussey, Secretary of the Scrivenor's Company, and Mr. John Sewell, Bookseller, of Cornhill, his Executors. To the latter he bequeaths "all his poetical works, both printed and in "manuscript, and all copyright therein." Mr. John Sewell was at that time printer and publisher of the *European Magazine.*

Truly a remarkable man this Mr. Ellis, whose diary, if he had kept one, would have been one of the most interesting records of City life during the 18th century. He was much respected and beloved, and did not lack the virtue of charity, for we are told that he had many poor relatives and friends pensioners on his bounty. I was about to pass by a little anecdote related of him at the end of the account of his life, but on looking again at the strong, rugged, yet kindly face in the portrait, it seems very characteristic of the man. As I have mentioned above, Mr. Ellis was, even after his 90th year, wont to take long solitary walks in the country or by the sea-shore near Deal, where he had resided in his early days. Whilst thus engaged on a Sunday morning, a friend met him and made the remark that he was taking his walk in Church time. "Sir," he replied, "I have read Noah walked with God," and passed on. The answer seems to find echo in those well-known lines:—

I love not man the less but nature more,
From these our interviews in which I steal,
From all I may be or have been before,
To mingle with the Universe, and feel
What I can ne'er express, yet cannot all conceal.

And now in conclusion a last word with regard to our Bro. Mendez. In one of the three Poems of his in the published Collection of 1767, there is one addressed to his friend Mr. S. Tucker, in which he half apologises for writing to him in verse, and adds:—

And yet perhaps to lose my time this way
Is better far than some mispend the day
The fatal dice has never filled my hands
By me no orphan weeps his ravished lands
What word can charge me with a deed unjust.
What friend upbraid me with a broken trust.
(Some few except whom pride and folly blind
I found them chaff and gave them to the wind)
Like some poor bird and one of meanest wing
Around my cage I flutter hop and sing
Unlike in this my brethren of the bays
I sue for pardon and they hope for praise.

A pleasant, modest picture of himself, a man who as far as I can gather from all the references was greatly admired by all who knew him, and who if he had been a poorer man might have been a "greater Poet."

I gather that Bro. Mendez retired into the country about 1756, and took up his residence at St. Andrew's Hall, Old Buckenham, Norfolk. There he died on the 4th of February, 1758. His Will is dated the 19th March, 1757, and he left his wife,

Anne Gabrielle Mendez, sole Executrix. He leaves all the residue of his property after certain legacies to her for life, and after her death to be divided between his two sons, Francis Mendez and James Roper Mendez. He leaves £5,000 to his sister, Tabitha, if she shall not marry E. da Costa, alias William Bared. If she does so marry the legacy is to be reduced to £1. As Mendez was nearly 70 when he made his Will Miss Tabitha must surely have been old enough to choose for herself. I see there was a Da Costa at that time a collector of and well known authority on fossils. Could this be the gentleman? The witnesses to his Will were his old friend Mr. John Ellis and his clerk.

Some later Chancery proceedings show that the widow Mendez soon afterwards married the Hon. John Roper, of Norfolk, and that in 1777 the two sons, Francis and John Roper, took the surname of "Head," instead of Mendez.

I have added to the Book portraits of Moses Mendez, John Ellis, Dr. Wm. King and Dr. Byrom.

A vote of thanks to Bro. Simpson was unanimously passed for his interesting paper.



REVIEWS.

BRO. EBBLEWHITE'S HISTORY OF THE "SHAKESPEAR LODGE No. 99."

I HAVE been a writer of Histories of Masonic Lodges for some forty years, believing that one of the most needed works to accomplish in relation to Freemasonry during the eighteenth century is to obtain reliable particulars of such early transactions of the Craft. It has also been a great pleasure for me to induce and assist other brethren to discharge a similar duty; while several competent Craftsmen have likewise done good service in the same direction. The result is that we have obtained a fair insight into the actual experiences of the old Lodges during the first hundred years of the Grand Lodge era, and have been in touch with the leading brethren of that eventful period through reproductions of invaluable Records; thus furnishing our General Masonic Historians, with facts and data, as accurate material on which to base their accounts of the character and progress of the Brotherhood under the wholly speculative regime.

There are still, however, many Lodges as yet unrepresented in this important series, especially such as the "Antiquity" No. 2, "Royal Somerset House and Inverness" No. 4, "Fortitude and Old Cumberland" No. 12, and others at work during the second and third decades of the eighteenth century, and even earlier. Brethren connected with the "Quatuor Coronati Lodge," either as members of the Inner or Outer Circles, and having the requisite time, ability and opportunity, may well co-operate in this most useful labour, and thus do real solid work on behalf of the literary side of the Craft.

Every now and then we are delighted to hail a fresh labourer in this fruitful field; one of the latest and certainly one of the most successful, being Bro. Ernest Arthur Ebblewhite, whose Masonic Masterpiece is the History of his own Lodge, the "Shakespear No. 99," written whilst the respected Master. The handsome volume of which he is the author, runs to nearly 500 pages, quarto, is lavishly illustrated and perfectly printed, being a triumph textually, typographically and artistically; the success as a Book being due to Bro. Gerald de l'Etang Duckworth, M.A., then I.P.M., to whom "the members of the Lodge owe a debt of gratitude for the generous and loving care he has devoted to its printing," and what is still more, for the generous gift of the choice edition.

The warrant for the "Shakespear" was authorized on the 14th February, 1757, by the Marquis of Carnarvon, during which year thirteen new Lodges were chartered and three reinstated, four however being erased, thus raising the net total to 226[1] on the Roll of the regular Grand Lodge, or "Moderns." Lord Aberdour succeeded as Grand Master, on May 18th, and continued to May 3rd, A.D. 1762.

An examination of the "Masonic Records, 1717-1894," by my lamented friend, John Lane, F.C.A., will show that there are some curious features in the additions to the Register for 1757, the first of which was the present "Palatine" No. 97 Sunderland (then No. 218), the next being 219 Jamaica, erased in 1813, and the No. 220 was given to a Lodge at Bristol (erased 1769), both being warranted on 17th February. Then came No. 221, of 14th February (now the "*Shakespear*" No. 99), which was placed

[1] "Handy Book to the Lists of Lodges," by J. Lane, 1889, p. 158.

above the Jamaica Lodge, according to its date, in the numeration of 1770. Between the " Palatine " and the " Shakespear," however, there was pitchforked the St. John's, Providence, Rhode Island, which though warranted by the Provincial Grand Lodge at Boston (U.S.A.), on the 18th January, 1757, did not get on our Roll until 1769, when it was put three numbers lower down than the existing 99, and yet went above it immediately on the revision of 1770. It is now No. 2 of the Grand Lodge of Rhode Island.

Another American Lodge of the same year did not secure its footing on our Register until 1762, viz., St. John's, New York; now No. 1 on the List of that Grand Lodge which has the largest number of members though not the most Lodges in the world, England having the latter distinction.

Of these London and Provincial Lodges of 1757, only three now remain with us, viz., the " Palatine," the " Shakespear " and the " Friendship " No. 100 Great Yarmouth. Unfortunately the Charter originally granted to No. 99 as No. 221 has long been missing, so Bro. Ebblewhite journeyed to Great Yarmouth and transcribed the Warrant of its Lodge, reproduced in the History to illustrate what the " Shakespear " Warrant would have been like had it been preserved. As the document thus copied had been itself lost for some seventy years, let us hope that a similar recovery may fall to the lot of its immediate senior, who has now to rest content with a warrant of Confirmation dated in 1841.

A still greater loss is that of the first Minute Book, the oldest volume preserved commencing 12th May, 1769. At the first meeting, February 15th, 1757, there were four Initiates, two of whom — Richard and Horatio Ripley — subsequently became Grand Wardens. " The Grand Lodge Register has supplied the names of those members who were admitted during the period covered by the lost Minute Book," which is most fortunate. Another member, Captain Tufnell, was Grand Warden, so that meant three so distinguished, 1765-7. There was one however of still higher rank in the Craft, who joined in 1757, viz., Colonel John Salter, Senior Grand Warden in 1762-3, and Deputy Grand Master from 1763 for four years. The six Founders do not appear to have been at all prominent.

The " Second Period 1769-86 " is based on the actual Records. Evidently the members thoroughly disagreed with the proposed Charter of Incorporation, 1769, which met with so much opposition that it was wisely dropt a few years later. The Lodge was a most determined opponent. A copy of the proposed Charter is to be found in the 8vo. edition of the Book of Constitutions, A.D. 1769.

Lectures on Masonry were delivered in the Lodge, but cease to be noted after 1775. They were accompanied " with songs of the Craft," each officer being required to do his best to promote " the harmony of the evening," as was customary during that century, and even later.

For some years the Lodge was much opposed to certain new Regulations, and having been almost " on the strike " from 1769, the brethren made nothing of discontinuing their subscriptions to the General Charity though warned by the Grand Secretary; but happily in 1775, all difficulties were adjusted and the good feeling was restored. When their respected members ceased to subscribe they were elected honorary members, a custom which has continued in many Lodges down to the present time. For my part, unless financially unable, I cannot see the need or the fairness of brethren withdrawing from membership of their " Mother Lodges," and look upon such conduct as a dereliction of Masonic duty. The longer one has subscribed the greater the honour, and the obligation ceases only with death, all things being equal.

When a Masters' Lodge was "prepared" or "drawn" by the Tyler, he received a special fee of half-a-crown for each candidate, and doubtless it was to provide the tools, etc. for continuing such custom that "a Lodge Board 16s." and a "Whiting Box and penknife £1 1s. 6d." were purchased in 1773-4. The Aprons purchased and sold to brethren on being raised as Master Masons cost 1s. 6d. each until 1786. Our Bro. Ebblewhite tells us that from 1819 to 1824 "our initiates were supplied with new aprons and gloves, each set costing 5s. 6d." The fee for the three degrees, in 1772, was raised to £4 2s., and the annual subscription to two guineas, as the funds had diminished.

A fine quarto Bible was obtained in 1772 (handsomely bound, with Masonic emblems), and is still in use, and a choice large paper copy of the "Constitutions" of 1767, ornately bound, is likewise a much prized possession of the Lodge, both being represented in the series of Illustrations which grace the Book.

Dr. J. L. Petit, F.R.S., when W.M. in 1772, gave a pedestal repository for the Book and Jewels. The grand old Chairs for the W.M. and Wardens date back to 1779, and are likewise illustrated. They cost over £20 then. They have been repaired several times, but on the last occasion (1876) instead of restoring the gilt work, the whole of the wood was painted and grained! "It is to be hoped that a proper restoration will soon be carried out." (Agreed).

The three Candlesticks have been in use since 1768. The choice Gavels and two Columns were secured in 1819, with other needful accessories, and the "Tam Tam," of special value and interest it is likely, was presented in 1791 by Captain Burgess, on his Initiation. It makes a fine sounding note as a dinner gong, and weighs over 20lbs. It is to be hoped that the publication of the History will lead to the discovery of the summons plate of 1780, or prints made from it.

On 22nd January, 1783, the Lodge, while the Earl of Effingham, the acting Grand Master, occupied the Chair, resolved to lend the Grand Lodge the sum of £25 to assist in liquidating the Building liabilities, and thus obtained the "Freemasons' Hall Medal" for its W.M. to wear in perpetuity. Only thirteen London and four Provincial Lodges have now this privilege, the one of No. 99 being "set in a silver radiated frame studded with crystals and suspended by chains from the square." Lord Effingham was initiated in the Lodge 27th January, 1775, and was W.M., 1776-7.

In proof of the thorough work done by the Lodge Historian, we are informed that during the second period, 1769-86, there were 262 meetings and a total of 175 visitors, all of the latter being arranged in alphabetical order, with all obtainable particulars. In the list occur the well-known names of Bros. Dr. Thomas Manningham, D.G.M., Rowland Holt, D.G.M., Thomas Parker, Prov.G.M., Surrey, Benjamin Bradley, W.M. "Antiquity," etc., etc. Similar lists have been compiled and printed under each successive period.

The "Third Period" runs from 1786 to 1802, but alas the minutes are missing with "other papers," but the most is done to remedy the loss. The Lodge first obtained the privilege of a Grand Steward 1798-9. Bro. William Forssteen, on whom the honour was conferred, is not mentioned in the official printed report of the Grand Festival of 1798, but in the one for the following year he is thus noted as presenting his successor, viz., "W. Forsteen *vice* T. Borton." Bro. Forssteen was initiated in 1788, W.M. 1788-93, 1795-1807, 1809 and 1811-3, besides being the first Prov.G.M. of Hertfordshire, 1797-1802; J.G.W. 1803, and was a most zealous Craftsman. He nominated Bro. Sir Alexander Sinclair Gordon, Bart., as his successor, who was elected President of the Board of Grand Stewards, his membership of the Lodge dating from 1784 (initiated in 1780); and was J.G.W. 1805, becoming the Prov.G.M. of Herefordshire, 1801-1813.

The third Grand Steward was Bro. William Wix, an Initiate of 1795, who was appointed Prov.G.M. of Essex in the year 1801.

As the Lodge has a Red Apron, Bro. Ebblewhite devotes a Chapter to an able sketch of the Stewards and Grand Stewards from 1720, but the year 1728 really witnessed their regular instalment, on the proposition of the Rev. Dr. Desaguliers, P.G.M. The first mention of their " Badges of Office " was on 29th January, 1729-30, and some twelve months later a regulation was made,

> " That those Brethren that are Stewards shall wear their Apron lined with red silk, and their proper Jewels pendant to red Ribbons."

In the following year it was agreed that " for the future the Board of Stewards, acting at the Grand Feast for the election of a Grand Master should each of them annually after Dinner nominate and present his Successor to the Grand Master for his approbation."

One privilege after another was conferred upon these officers, such as the selection of Grand Officers from their members, the formation of a special Lodge in 1735, which in 1792 was placed at the head of the Roll, and has since so continued, having no number to distinguish it, as with the other Lodges. A distinctive Jewel is also worn by the members of G. Stewards' Lodge, which is believed to have been designed by Bro. William Hogarth, who was Grand Steward in 1735.

I am glad to know about the Records of the Grand Stewards' Lodge. The earliest existing Book of Minutes begins in 1775, but those for 1776-86 and 1788-96 are missing, excepting "a book for the year 1787 with a list of all the members." Then they are imperfect for 1799 and there is no record until 1804. My lamented friend, Bro. Hockley, intended to write a History of the Grand Stewards, but that desirable work is still to be done. Bro. Henry Sadler, one of our esteemed members, wrote a series of articles on the subject in the "Freemason" from July 24th to August 21st., 1886.[1] In the same paper for 1886 are articles by Bros. E. L. Hawkins, Henry Sadler, George Taylor and myself on "The Country Stewards' Lodge," which until then had practically been lost sight of for many years. The *Country* Stewards were granted a Warrant for a Lodge in 1789 as No. 540, the special Jewel, pendant to a *green* collar, being of an artistic and suggestive character. The Charter, however, was transferred to Berkeley, Gloucestershire, in 1802, now No. 270, the " Royal Lodge of Faith and Friendship;" so the Country Feast that had annually been promoted from 1732, or earlier, and had several "ups and downs," must have finally collapsed before that year.

The " Book of Constitutions," A.D. 1815, provided for eighteen Grand Stewards, under similar arrangements to the former, which number has been continued, with two changes only of the Lodges, to the present year, when one more Lodge has been added to the privileged Body, on sentimental grounds mainly, honourable to all concerned. The Grand Registrar has ruled that Past Grand Stewards are not Past Grand Officers, which accords with a common-sense view of the Regulations.

The chief Jewels of Office of No. 99 were purchased in 1792, and judging from the illustrations they are very choice and artistic. They are of crystals, mounted in silver. I can quite understand the anxiety of the members as to these Collar Jewels, in view of the circular issued by our beloved Grand Secretary by order of the Board, on 4th August last, as they are circular in shape, and, therefore, not quite according to the Regulations. Bro. Ebblewhite, as the W.M., wrote an able letter to Sir Edward Letchworth, F.S.A., as to these Jewels, which "are a distinctive historical feature of the

[1] Also see "Masonic Register," 1879, and " Masonic Memorials of the Masonic Union" (1874), by W. J. Hughan.

Lodge, of which the Officers and Members are very proud"; and the reply was all that could be desired, conveyed in the Grand Secretary's charming manner.

Bro. Thomas Lowten was Initiated 26th March, 1788. He was Founder and First President of the "Lowtonian Society," A.D. 1793, to which he belonged until his death in 1814. The Society has regularly dined at the "Albion" since 1812. The portrait reproduced is from a print engraved by John Young, after a painting by Earl, and was published in 1807.

The "Fourth Period 1803-27" treated, contains so many interesting particulars that a selection is difficult. The Treasurer's Report for 1803 proves that the Lodge was in a very prosperous condition, and so the Charitable donations were not only continued, but other expenditures were agreed to, including Bro. Bartolozzi's "Print of the Free-Masons' School." It went astray, however, but another was presented to the Lodge by its Historian last year, excellent reproductions of which and the "Key" are among the Illustrations. The Grand Lodge on 21st November, 1798, resolved to accept the Dedication of this Print "of the Reception of the Children of the Free-Masons' School at the Annual Festival."

The Members were always very ready to listen and respond to the claims of Charity, but room cannot be found for any remarks as to such, save to note one of a special character, viz., a distressed Brother, aged 77, who "had 35 children born in wedlock, and is severely afflicted with rheumatism," and was anxious for the assistance which was promptly and cheerfully rendered.

The Arrears of Subscriptions were much behind in 1806, the amount being so high as *five hundred pounds*. The Treasurer could not have been up to the mark to allow such to occur, for by the applications of the "Collector of the Free-Mason's Charity" the sum of £399 was obtained before the following year ended.

A well-deserved vote of thanks for his invaluable services was awarded the R.W. Bro. William Forssteen, P.G.W., who had occupied the Chair nineteen times from 1788 to 1807, and having again occupied the Chair in 1809, making the 20th time. The Lodge members subscribed for a piece of plate, value some 50 guineas, and presented the worthy Brother, who was W.M. again and again, being in the Chair 1811-12-13, when he felt compelled to resign the honour for another year. He was Initiated in the "Shakespear" 13th February, 1788, and was not only Chairman of the Girls' Festival in 1796, but in Bartolozzi's Print is represented (as the Treasurer) talking to H.R.H. the Prince of Wales, M.W.G.M.

The Lodge subscribed 10 guineas and 22 members a guinea each towards the 500 Guineas Jewel given to the Earl of Moira, A.G.M., previous to his departure as Governor-General of India. On 25th November, 1813, an Address was voted by the Lodge to be presented to H.R.H. the Duke of Sussex on his election as the Most Worshipful Grand Master, to which His Royal Highness most graciously replied.

Bro. Simon McGillivray was initiated 23rd April, 1807, and was in the Chair 1814, 1815 and 1822. He was Prov.G.M. of Upper Canada from 1822, and our dear Bro. J. Ross Robertson devotes many pages of his colossal "History of Freemasonry in Canada" to that distinguished Brother. It may be news to him as to McGillivray's Initiation as it was to me.

The Lodge has still the signed copy of the Constitutions of 1815, presented by Bro. William Williams, Prov.G.M. of Dorsetshire, who published it by authority of the Grand Lodge. Curious to state, only the 2nd part was ever issued of either this edition or of the later ones (1819 and 1827), the first portion on the History of the Fraternity being dropt.

The elaborate tortoise-shell snuff-box was presented on 16th July, 1818. It has for many years been passed round the dinner-table. The bottom and sides are artistically carved with typical Chinese ornaments, and the top is decorated with a mass of Masonic emblems, evidently cut by a native workman from an English draughtsman's design. The illustration fully justifies the description.

The "Fifth Period" extends from 1827 to 1855. Bro. Thomas Henry Hall, who was initiated 22nd March, 1827, the W.M. 1832-3, and Grand Registrar 1841-5, was Prov.G.M. of Cambridgeshire 1843-70. The "Sixth Period" runs from 1856-86, and the "Seventh 1887-1904."

The Centenary of the Lodge was celebrated 14th February, 1857, the W.M. (Bro. Richard Brandt, initiated therein 31st October, 1850), being well supported on the occasion by the venerable Bro. W. H. White, Grand Secretary (then 80). Bro. Brandt was Grand Secretary for German Correspondence, 1861-70. The Warrant for a special Centenary Jewel bears date 14th February, 1857, being the actual day of the celebration. The authority only conferred on the W.M. the right to wear such decoration; not upon the members, as is usually the case, but later on the brethren had small replicas made of the medal in silver and enamel, the colour of the ribbon being sky blue or crimson, as required. The M.W.G.M. has been pleased to permit the W.M., I.P.M., and the Wardens for the time being, of the "Grand Stewards' Lodge" to wear their Centenary Jewels, "suspended from the neck by a red ribbon not exceeding one inch and a half in breadth"; a gracious concession, which Bro. Ebblewhite considers would likewise be made to the "Shakespear," on due application being made.

Bro. Ebblewhite's offer to prepare a History of the "Shakespear Lodge," and Bro. Duckworth's to print the work for private circulation, were most gratefully accepted, as might be expected. The members have reason to be most thankful to their two Past Masters for such exceptional gifts, as historically and typographically the handsome volume is a real treasure.

I must not stay to refer to events which have occurred during recent years, much as they might entertain my readers.

The Lodge, so its Historian informs us, "has consistently supported the R.M.I. for Girls ever since its foundation, and no other Lodge in the Craft has done so much to advance its interests." The Lodge is now a Patron of the Institution, with 114 votes at all Elections, and with the members' private subscriptions, a total of over 2000 guineas have been donated during the last 116 years. The Chapter on this subject is of a very interesting character, and so those devoted to the Royal Masonic Institution for Boys, and the Royal Masonic Benevolent Institution.

A number of prominent and distinguished Craftsmen have been connected with the Lodge from its start to now, including one of the Acting Grand Masters, a D.G.M., nine Prov.G.M's., several Grand Wardens, and other Grand Officers; some of whose names will ever be revered by the Craft. Other brethren should also be noted, such as Bro. H. K. Browne ("*Phiz*") initiated 23rd April, 1840; the Earl of Dumfries (initiated or joined about 1760), Lieut.-Col. Charles Herries (initiated 29th January, 1795), who was buried in Westminster Abbey with military honours, Sir Richard Jebb, Bart. (initiated 27th October, 1773), and especially Bro. H. J. P. Dumas (initiated 23rd April, 1863), the W.M. 1867-8, and now the esteemed *Father of the Lodge*. There is as complete a Biographical List of Members as possible from 1757, and an admirable and very full general index, with other features, which add much to the value and usefulness of the able History of this venerable Lodge by Bro. Ernest Arthur Ebblewhite, F.S.A.

It will, I am sure, interest my readers to be informed that Bro. Ebblewhite was initiated in the "Benevolent" Lodge No. 446 in 1892; joined the "Shakespear" in 1900, becoming Master in 1904, and Grand Steward 1903-4. He is also a Founder and P.M. of the "Crouch End" No. 2580, and a member of the "Correspondence Circle" of No. 2076 from 1898, as also a contributor to our "Ars."

W. J. HUGHAN.

THE CAVEAC LODGE No. 176[1]

THE history of this old Masonic Lodge by Bro. John Percy Simpson will delight not only the members of No. 176 and a large number of the Craft, but also those antiquaries to whom bygone London is always a fascinating study. This acceptable little volume of some 90 pages is divided into four chapters besides an introduction appendix and a capital index.

For the origin of the somewhat peculiar title, we turn to chapter II. The author here draws our attention to the fact that in consequence of the Protestant French Church which previously to 1830 stood opposite the end of Finch Lane in Threadneedle Street in the City of London, a considerable number of Frenchmen, who came to England during the reigns of Charles II. and James II., set up in business in the immediate neighbourhood. This church having been founded temp. Elizabeth, was well known to an earlier generation of foreigners who came to this country after the Revocation of the Edict of Nantes.

The Churchwardens' books of St. Bennet Finck afford some particulars of one Bertrand Cahuac, whose name gradually became corrupted or Anglicised into Cavehac, and later, from about 1710, to Caveac.

Our author considers that the name implies that he was a Frenchman and that his native place was Languedoc, where names ending in ac or oc are common. Such families as Cognac, Barsac, Pontac, and Cahusac are noticed.

The earliest mention of Mr. Bertrand Cahuac in the Parish of St. Bennet Finck is in 1687, where his name occurs among parishioners assessed. He appears to have been interested in the wine trade and eventually prospered so far as to become the owner of a block of houses on the south side of Threadneedle Street and to the west of Spread Eagle Court. Here he opened a tavern known for many years simply as "Cahuacs" or "Caveacs," but later, in the first half of the nineteenth century, it was known as the "Fleece and Sun." The greater part of Spread Eagle Court has vanished, and the ground is now part of the open space to the east of the Royal Exchange.

It appears to have been the custom for the vestry to adjourn to "Caveacs" after parish business, and many entries in the Churchwardens' minute books refer to such convivial terminations to their meetings.

In 1704 Mr. Bert Caveac served the office of Constable to the Parish, and in the same year was chosen Questioner and Churchwarden.

Apparently however he refused to take office, as the vestry fined him fourteen pounds for "offices by him unserved." From this and other slight indications, Bro.

[1] The Origin and History of an Old Masonic Lodge, "The Caveac No. 176," by John Percy Simpson, P.M. and P.Z.

Simpson presumes that in his early days Bertrand Cahuac was not in touch with Church and State as then constituted; a Jacobite tendency of the landlord of the Caveac Tavern being hinted at.

Having now arrived at the origin of the word Caveac, *alias* Cahuac, let us turn back to chapter I. for the origin of the Lodge.

Soon after the separation of 1751, when the London Masons are found divided into the two camps known as "Antients" and "Moderns," our author finds that among the latter was "a Lodge No. 68 in the Constitution of 1736 and meeting at the Caveac Tavern, Spread Eagle Court, Finch Lane, in the parish of St. Bennet Finck, in the City of London. It was a 'Masters Lodge,' that is to say it had the authority of Grand Lodge to confer the Higher Degrees."

We are further told "It was one of the faults of the 'Moderns' that they were negligent in returning their Lists of Members to Grand Lodge, and most unfortunately we have no return by the Lodge meeting at the Caveac Tavern. It was, however, meeting at the same Tavern from 1755 to 1768 on the 2nd and 4th Wednesdays in every month. We know only that the Treasurer of the Lodge was named Wm. Acton. This brother was Master in April, 1767, and the last Master of the Lodge as then constituted."

In Grand Lodge records there are notices of this Lodge paying sums to the Charity, one so late as 15th April, 1767, but in the Engraved Lists for 1768, opposite the name of the Lodge, is the following:—"No Lodge meeting here." It is, therefore, evident that as a City Lodge its career had ended.

On May 21st, 1768, a warrant was issued by Charles Dillon, D.G.M., on behalf of G.M. Henry Somerset, Duke of Beaufort, to certain brethren residing at or near the town of Hammersmith, in the County of Middlesex, instituting them into a regular Lodge of Free and Accepted Masons, to be opened at the sign of the Windsor Castle in the town of Hammersmith aforsaid. Although on the back of this warrant is written "Caveac Lodge Constitution Roll," yet Bro. Simpson hesitates to call it the Caveac Lodge at that date, as our late Bro. Lane in his List of Lodges is of opinion that its present name was not adopted until ten years later. This may be so, but Bro. Simpson in a most interesting manner sums up sufficient evidence to show that in all probability, almost in fact, with the closing of the City Caveac Lodge certain members living in the suburbs of Hammersmith were anxious to continue meeting some of their masonic neighbours and friends, obtained the warrant dated as above for a Lodge to be held in their immediate district, and the Lodge meeting at the Windsor Castle was simply a resuscitation of their old Lodge at the Caveac Tavern.

Doubtless, within a few years, the name of their old home was chosen as the name of their revived Lodge.

That it was customary for Lodges to take the sign of their meeting places as their titles, Bro. Simpson instances the Globe Lodge which met in 1764 at the Globe Tavern, Fleet Street, and shortly afterwards selected the sign as the name of its Lodge. Our Brother also points out that in 1768 a number of Lodges had no distinct names, being known simply by the signs of the taverns where their meetings were held; others added the locality as well—for instance, the Westminster and Keystone.

It is of course very significant that the old Lodge at the Caveac Tavern ceased to meet there in 1768, and in the same year the new Lodge which afterwards bore that name was founded in the suburb of Hammersmith.

We must not overlook an interesting coincidence regarding the change of ownership at the period of the removal from the city.

In 1738 Bertrand Caveac or Cahuac transferred his tavern to a relative named Zachariah Caveac, who in turn was succeeded by a Mr. Miller in 1741—Miller retired in 1752 and was followed by a Judith Jones, who in 1757 gave up the house to a Mrs. Ann Bowles. This lady was a most successful hostess and during her tenure the Lodge was doubtless in a flourishing condition. It is curious to find that Mrs. Bowles retired from business in 1768, the same year that the Caveac Lodge ceased to meet in the City. From the following entries in the Hammersmith Parish Register, Mrs. Bowles may have had some influence in the future home of the Lodge.

The entries are:

John Bowles, buried 13th December, 1770.
Anne Bowles, buried 21st April, 1785, aged 64.

Bro. Simpson is unable to identify the Bowles family, but the coincidence is remarkable.

From 1768 to 1849 the Lodge continued to meet at certain Inns within the parish of Hammersmith. In 1825 the Caveac Lodge assisted at the laying of the foundation stone of the Suspension Bridge by Grand Master H.R.H. the Duke of Sussex. On that auspicious occasion the old Tyler's sword was borne before the Grand Master. This sword is still used in the Lodge on Installation nights and special occasions. It has upon it the inscription: "The gift of Brother Thomas Jones to the Caveac Lodge 1787."

In 1849 the Lodge moved from Hammersmith to Kew, from there in 1862 it met at Greenwich, but in 1866 it settled in London, and since 1874 the Albion Tavern, Aldersgate Street, has been its headquarters. Thus after a period of nearly one hundred years the "Caveac" once again became a City Lodge.

Bro. Simpson has been at considerable pains in his research before writing his account of the Caveac Tavern and the habits and customs of citizens in the eighteenth century. He has undoubtedly made out his case in favour of the continuity during the apparent break in 1768, and we accord him unstinted praise in the manner of marshalling his facts. The get-up of the book is pleasing, although we do not admire the use of such highly glazed paper for anything beyond illustrations.

E. Conder.

RANDLE HOLME.

The Roxburghe Club has just printed for presentation to its members the second volume of Holme's Academy of Armory, which for the last two centuries has lain unpublished among the MSS. in the Harleian Collection. The whole of the manuscript collections for the "Academy" (consisting of 10 volumes), were purchased in 1707, from the executors of Randle Holme the fourth (son of Randle Holme the author), on behalf of Robert Harley, Earl of Oxford, and now form Nos. 2026-35 of the Harleian Collection in the British Museum.

It will be remembered that only the first two books and chapters i. to xiii. of Book 3 were ever published. To bibliographers it has been known, however, that chapters xiv. to xix., forming 191 pages, had been printed but apparently never issued to the public. They are only known to exist in the copy of the "Academy" now in the Royal Library at Windsor Castle.

The portion now printed consists of Book 3, chapter xiv. *et seq*, and Book 4, chapters iv. to xiii., all that exists unpublished. The first three chapters of Book 4 have been lost. The volume is printed in small folio, in an old-faced type, very similar to the first portion, but the paper is hand made and the binding is that always adopted by the Roxburghe Club, which has now become so well known to all book lovers as "Roxburghe."

The editor of the volume, Mr. J. H. Jeayes, in an interesting introduction to the work, proves conclusively that the original work was printed at Chester, and not, as has been suggested, at London. Among other evidence he prints the following letter of Holme, which, as it has hitherto been unpublished, will interest members of the Quatuor Coronati Lodge.

"Sir,

"Striking into an acquintance with your son in law as he came into our Citty of Chester with an intention to goe for Ireland we are come to a conclusion between us that I beleeve for a yeare or two his aboad may be with me, if things fall out to our expectation, which is in a way of his owne Imploy of printing, if he can be but furnished with things for that purpose. Therefore it is my desire to know of you by the next post whether you can help him in a short tyme with a Presse and letters and upon what account, either upon sale or for hire, if upon the first I desire your rates, and I make noe question but you shall have a good assurance of paye either upon the receipt or by friends in London who will assure my sufficiency for what I shall deale with you herein. As for other things I shall leave it to your sons letter, remaineing though unknow[n]e at present

"Your loveing friend

"RANDLE HOLME.

"Chester, 23 Feb. 1683."

The following letter, written by an unknown person, and quoted by Mr. Jeayes for the first time, refers to the same subject:

"Chester Castle

"March ye 21st, 1683.

"Right Honourable,

"Mr. Randle Holme Herauld Paynter in this citty, haueing composed a very usefull Book of Herauldry, and been at great charge and Pains about ye said work, and being unable to attend the Printing of ye same at London, 'tis humbly desired (if Practicable) that your Honour would be pleased to allow him to Print ye said work in this Citty, Hee giveing good security that ye Press shall be no further employ'd then to that work onely. Hee is a verry Loyall Person, was one of our Common Council and very serviceable and sedulous to promote his Majesty's Interest in this Citty, therefore humbly hopeing y^r Honour will pleas to shew him all. . . . ."

These letters owe their preservation to the fact that Holme made his memoranda on scraps of paper, the backs of old letters etc., and having made notes on the blank portions of these two letters, they were incorporated and bound up with the collections. There are two passages in this work which refer to Freemasonry. On page 316;

> "He beareth Sable, on a cheueron betweene three towers Argent, a paire of compasses extended of the first, which is the Armes of the Right Honourable and Right Worshipfull Company of Free Masons whose escocheon is cotized (or rather upheld, or sustained, or supported) by two columbes or pillars of the Tuscan, or Dorick, or Corinthian orders."

On page 407:

> "Masons or Free Masons. S. on a cheueron between 3 Towers A. A paire of compasses extended S. (of old the towers were tripled Towred,) The crest on a wreath a Tower A. the escochion is cotized with 2 columes of the Corinthian Order O. Motto is IN THE LORD IS ALL OUR TRUST. The free masons were made a company 12 H: 4."

Holme does not mention when and by whom the arms were granted.

Unfortunately there is but little chance of brethren of the Quatuor Coronati Lodge possessing this beautiful work. There are but forty members of the Roxburghe Club, and as the club publications are issued solely to members and are not sold under any pretext, it is almost impossible for a non-member to obtain them.

E. H. Dring.

THE LODGE OF RESEARCH No. 2429, LEICESTER.

Transactions for the year 1904-5.

The annual volumes of this Masonic centre of literary activity are always heartily welcomed by the student class, and I am glad to note that the "Correspondence Circle" is ever on the increase, over 300 brethren having so qualified; such membership being drawn from the four quarters of the globe, and including some of the most distinguished Craftsmen in our own and many other Grand Lodges. The Lodge itself, however, has not increased to the extent it should, and as I hope soon it will; more resident members being a desideratum, as with our own Lodge.

The sixty-first to the sixty-sixth meetings, inclusive, are duly described by the indefatigable Secretary, Bro. John T. Thorp, F.R.Hist.S., F.R.S.L., who happily still continues as Editor, and ably discharges that important position. This volume is more remarkable for the value of the various exhibits at the meetings, than for the strictly Masonic character of the papers that were read to the members, valuable as they are.

Bro. Laurence Staines contributed an interesting paper on "Benjamin Franklin, Student—Scientist—Statesman and Freemason." This is supplemented by a note by the Secretary which adds much to the Masonic portion of the information. The remarkable career of this great man is briefly sketched, and reference is made to his connection with the Craft from A.D. 1731; the origin of his Lodge being still untraced. His reprint of the premier Book of Constitutions of A.D. 1723 has just been reproduced in a handsome manner by the "Masonic Historical Society" of New York as the third of its Masonic Reprints.

A short paper by the Rev. H. S. Biggs, B.A., on "The Rite of Circumambulation," will be read with interest, and especially another by Bro. James M. Dow, of Liverpool, on the subject of "Browning and Freemasonry." So far as my memory extends, the

latter is the first of its kind. Browning, I believe, was not a Freemason, and therefore his works have not been consulted by the brethren for such a purpose. Bro Dow has the necessary enthusiasm and knowledge for such an address, and, beyond question, did marvellously well under the circumstances; the two main divisions treated being on "Browning's references to quasi-Masonic points, and his teaching concerning God and the Soul." I refer my curious readers (if any) to the Address for further particulars.

The Rev. Canon Sanders' Address, entitled "Thoughts after a visit to Eleusis," the most famous town in Greece for the practice of the ancient mysteries, is a scholarly production, all too brief, and concludes as follows:—

> "There is a decided similarity between Freemasonry and what we know of the Eleusinian mysteries, and although similarity does not involve historical connection, the consideration of the subject will not be without interest and advantage."

A précis of the paper on "Eight Centuries of Freemasonry in Norfolk" will appear in the next volume.

The third of the series of "Masonic Papers," by Bro. John T. Thorp, is added to these attractive *Transactions*, and is most valuable in character. The "Ode to the Grand Khaibar," 1726, and "Freemasonry in Leicestershire and Rutland," are the most noteworthy of the Papers, but those devoted to King Solomon's Temple, A "Pompe Funebre" A.D. 1806, and "Freemasonry in Gounod's Opera," have a charm of their own, and especially the first of that trio, with an excellent reproduction of "The Iron Worker and King Solomon," engraved by my lamented friend, Bro. John Sartain.

Only a crown per annum is necessary to qualify for membership of the Correspondence Circle of the Lodge of Research.

W. J. HUGHAN.

A CONCISE HISTORY OF FREEMASONRY.

By Robert Freke Gould, Past Grand Deacon of England. Gale & Polden, Ltd., 2, Amen Corner, Paternoster Row. Price 10/6.

BRO. GOULD, who is well known to the Members of the Correspondence Circle, both as the Author of the History of Freemasonry, published in three volumes in 1882, and as one of the Founders and Past Masters of the Quatuor Coronati Lodge, has written a smaller and more Concise History of Freemasonry, which is really the older and more important history continued and brought up to date.

As he himself tells us in his preface "there has been a demand for an abridged "edition of his larger work, and in the meantime the boundaries of the historic domain "have been largely increased by the successful investigation of many contemporaries "and by the acquired labours of our own Lodge." Bro. Gould adds, p. vi.:

"In the preparation of the present volume therefore my object has been to "reconsider those portions of the original work which have been criticized by careful "writers since its publication, to illustrate or elucidate some passages which were "imperfectly or obscurely treated, to incorporate the results of the latest discoveries, "and to acknowledge with candour my own mistakes. In the execution of this design "the whole subject matter has been entirely re-cast, re-written and brought up to "date."

The original work is too well known, its reputation too well established, to require any lengthened reference to its contents, but to those who are not possessed of it the present single volume will supply them with the information contained in the three volumes, though necessarily told in a condensed manner. Bro. Gould has dealt in his work with the question of the connection of Modern Masonry with the Ancient Mysteries, and has given us nearly all the information that is available for the student to form his own opinion whether there was any such connection in fact or not.

He also tells us about the Kindred Societies, the Essenes, Roman Colleges, etc., and we have what there is to be learned about Mediæval Operative Masonry; Bro. Gould inclining to the opinion that each cathedral had its permanent staff of workmen, which in case of necessity could be strengthened by temporarily engaging Masons of the town. This may have been so for ordinary repairs, but one would hesitate before believing that a great cathedral could be built by local masons. For this a large staff would be required that would have to seek work elsewhere as the cathedral gradually rose to completion. Bro. Gould has then a chapter on the English law of the middle ages and Freemasons, upon the story of the Guilds, the Legend of the Craft, etc.

After this the History seems to come to firmer ground, and to deal with documents and records. And we have a history of the creation of the first Grand Lodge, a digression on degrees, and chapters on the Freemasonry of Scotland, Ireland and the Continent. These later chapters, which contain a number of separate facts as to the formation and history of the different Lodges, are full of valuable information for the student who wishes to look up any question directly connected with the history of Modern Masonry. But to the general reader the earlier chapters are perhaps more interesting.

Masonic Lodges were in their infancy, we have reason to believe, operative. There were Apprentices and Masters, and one at least of the objects was to instruct the brethren in the art of cutting stone. The mere squaring up and making true a stone to be placed in a wall is a comparatively simple operation, but to cut a stone to take its place in a groined arch is a complicated piece of work, and requires a considerable knowledge of practical geometry. For such a stone requires to be accurate, its face is a small portion of a complicated curve, it must fall into its place at once, and it is not until the roof is finished, and the wooden centres removed, that the spectator has an opportunity of seeing whether the courses are correct and the beautiful symmetry of the groined arches has been preserved. These associations therefore of practical masons required to have learned Masters to control and direct the work.

Modern Masonry, as we know it, has no connection with the Operative Masons. It is symbolical, teaching the truths of morality, and Bro. Gould's history informs us that our present system took a new lease of life in the early years of the 18th century, when the English Grand Lodge was formed. At this date there were four London Lodges of symbolical Masonry. But the Operative Lodges were undoubtedly of considerable antiquity, and there is reason for believing that they existed much anterior to any records we have.

The interesting questions are whether Symbolical Lodges were also Ancient? or, what is perhaps the same thing, whether the Ancient Lodges were not both operative and symbolical? and more particularly whether there is any truth, as some believe, that these Lodges in succession taught the secrets which are generally believed to have been the secrets of the most ancient mysteries—that is to say the Unity of the Deity and the Immortality of the Soul? or whether the Ancient Lodges were simply like any other craft association, a collection of workmen, with no special ideas of symbolism? and

whether our present ritual is based upon traditions, which belong to the remote past, or was put together by the re-founders of Masonry, in the early years of the 18th century?

Bro. Gould, in his history, has given us a great deal of information, perhaps all that has come down to us. Lodges being secret in their proceedings, we have no knowledge of what passed in them. We have certain ancient charges and that is all, and, as a lawyer, Bro. Gould naturally hesitates to give a strong opinion on what, in the absence of direct evidence, must necessarily be for the most part conjecture. As he says p. 223:—

"It is not indeed within the scope of a *Concise History*, meant essentially for "general readers, to enter into details and merits of special controversies, I can only "endeavour to present in the briefest and clearest possible form such conclusions as "may be confidently relied upon, and such as appear most probable and likely to be "confirmed in the course of further study, as being supported by the greatest amount "of intrinsic and circumstantial evidence."

This is no doubt the position that the historian should take up. But strict evidence is not the only means of obtaining knowledge. Imagination properly guided often enables the enquirer to bridge over those gaps that evidence leaves. Now Bro. Gould tells up, p. 234:—

"There is a remarkable circumstance connected with the Masons' trade, to which "at this point it will be convenient to me to refer. *By no other Craft in Great Britain "has documentary evidence been furnished of its having claimed at any time a legendary or "traditional history.*" And on p. 235 he adds, "The belief has many adherents that "the Mediæval Masons have a body of tradition derived from or through the ancient "mysteries. A theory to which colour is lent by all versions of the manuscript "constitutions tracing the origin of Masonry in Egypt and the East."

There are, therefore, two questions that perhaps more than others have attracted the attention of the Masonic student; the first is how far the supposed antiquity of the Order is true? the second, what are the secrets, if any, which are, or were, supposed to be known only to the initiated? The fascination of historical enquiry is to work from the known to the unknown, to gather up the fragments of evidence that Time, the great destroyer, has permitted to come down to us, and to piece these fragments together so as, if possible, to arrive at the truth. There ought to be enough to guide the enquirer, but not too much. There is no historical interest in searching the pages of yesterday's newspaper, but if we had a fragment of a journal that was published B.C. in Rome or Athens how full of interest it would be, every line would be the subject of debate and criticism. How many different schools would be found to express opinions, all perhaps, equally wrong or equally right. Without any evidence history becomes fabulous, with too much it is commonplace. Now what is the evidence of the antiquity of our Order and of the secret instructions it imparted. The first no doubt turns upon whether we are of opinion that the great buildings of the World which required the services of practical Masons were raised by an organised body of Masons who wandered from country to country wherever their services were required, who took apprentices and initiated them and taught them their craft and looked after them till they became masters, and they in their turn took and educated apprentices, and so was created a continuing body who not only wandered through the earth, but came down in a more or less unbroken succession through the centuries of time. They may have worked at the Pyramids, then to Nineveh, Babylon, Palestine and the Temple of Solomon, then to the Mosques and Palaces of Persia and Mohammedan Spain, next to the Christian

Cathedrals of Eastern Europe, and when these were built finding their way to India to put up the Taj Mahal and Indian Temples. This is one view. Bro. Gould thinks this view is fanciful. At least, he says on page 98:—

"It may be doubted also whether any great art was ever practised by roving "bodies of workmen, and though on this point a great deal of vague speculation has "arisen, the Masons of the Middle Ages must have wandered much less than has been "supposed, nor could their travels have often landed them on foreign shores. Exceptions "there doubtless were, and I am by no means forgetting the much-debated point of the "influence exercised on the art of Western Europe by the Crusaders, but we may safely "assume that in those early days it would have been a matter of the greatest possible "difficulty to transfer large bodies of skilled workmen from one country to another."

This is no doubt the other view, and by far the safest one to adopt. In the absence of direct evidence, which is naturally wanting, it is perhaps better to assume that all the supposed antiquity of the Order, like that of ancient Rome, is hidden in fable. But there is something to be said on the other side, which shows that it may be possible that the Masons were an organized body that had their secrets and signs, which were imparted by degrees to the apprentices as they rose to be masters, and that they may have been so for more centuries than even the most enthusiastic Freemason now imagines.

We know that the Pyramids were piled up thousands of years before Jerusalem was heard of; that Nineveh, Babylon and the Temples on the Nile were built while Europe was in a state of barbarism, and so on down to modern times. If this be so the question becomes a simple one, was there any continuity between the bodies of workmen who built the Pyramids and the Masons of recent times? was there anything like an unbroken line between apprentice and master from the time of Cheops down to that of Sir Christopher Wren? If such a continuity existed, if there was what lawyers call a corporate life which never came to an end, then the building of the Temple at Jerusalem would be a mere incident in the life of such a corporation. An important one, because it was the building of a Temple to the Great Architect of the Universe and not to one of many gods as in other countries; and thereby making public the secret of the old mysteries, *i.e.* that there was only one God and not many, and that the various deities worshipped under the names of Pagan Mythology were only attempts to portray the different attributes of the Deity and the mysterious operations of nature, the rise and setting of the sun, the return of the latter after winter, etc. If the Masons had learned about the one God, and kept this as their most cherished secret, they must have been struck with the fact that at Jerusalem this was no secret but a common belief; and that Solomon was without concealment raising a Temple to the one and only Deity.

There is nothing improbable if the one God were the secret of the old religious mysteries, the last matter that was divulged in the Holy of Holies to the disciples, that it should find its way after a time to kindred societies such as the Masons might have been. The unity of the Deity, the immortality of the soul, are fascinating subjects, which the intelligence of man would be glad to adopt, especially from one who spoke with authority, and there is something in knowing as a secret that the popular gods were but allegories, and that behind nature there was nature's God. Bro. Gould, speaking on this subject, says (page 6):—

"As recently summed up, the result of modern researches appears to be that the "worship of the one God was the basis on which the vast amount of Pagan Mythology "was ultimately formed, and that the splendour of the beams of the sun rising in the

"East was idealized as the visible representation of the Deity; whilst the West in "which its glory disappeared, was considered as an emblem of the regions of death."

Without trespassing on forbidden ground in dealing with matters of religion, it may be pointed out that there exists a very strong school of thinkers who believe that after the captivity of the Jews, when Daniel and others were initiated into the mysteries of the Magi, the Jews had a higher and more perfect conception of the great Architect than they had before. It was no longer "Thou shalt have no other Gods;" but "There are none." The great peculiarity of Daniel, and after him the Jews generally, was that this knowledge was not kept secret to a few, but was imparted to the whole nation who never lapsed into idolatry after the captivity though they often did so before.

But though it seems reasonably clear what the secret of the Mysteries was, what reasons have we for supposing that this secret was ever imparted to the Masons? This seems to depend upon the strong tendency of mankind to borrow words and ideas from one another. A notable example is the word *tabac*, which is universally used for tobacco, a word borrowed from the name of the place where the Spaniards first saw it smoked. The plant was not confined to America, it is found in Africa, but it is not until man learned to smoke it that they borrowed the name. In Stanley's "Darkest Africa" there are numerous vocabularies of the different dialects. The only word they have in common is *tabac*, whilst father, mother, sister, etc., are all different.

In the same way secret bodies might well borrow the secret of older Societies. If the unity of the Deity was taught in the Mysteries it would become, as it were, "in the air," and soon become common to other Societies pledged to secrecy, and adopted and taught to their members.

Bro. Gould writes very cautiously on this subject. He thus describes the connection that has been supposed to be traced between the Ancient Mysteries, the Roman Collegia and Modern Masonic Lodges, p. 16:

"On various grounds, therefore, the speculation has been advanced that in the "form, the organisation, the method of government, and the customs of the Roman "Colleges, there is an analogy between those ancient co-operatives and the Modern "Masonic Lodges, which is evidently more than accidental." "But," he adds, "there "is a total absence of historical proof to warrant the connection that the one is a direct "continuation of the other. A long period of darkness and uncertainty intervenes "between the Roman influence and the earliest trace of the Masonic Lodge. Moreover, "if we rightly regard the symbolism of Freemasonry as being chiefly directed to one "point, the great doctrine of the immortality of the soul and the teaching (doctrine) of "two lives we must go beyond the colleges of Rome, which were only co-operative "associations to that older type to be found in the Ancient Mysteries where precisely "the same doctrines were taught in precisely the same way."

As already stated, Bro. Gould, as a lawyer, no doubt knew the value of evidence and the danger of arriving at conclusions unsupported by it. Yet when we find in the remote past a certain mode of teaching, a way of speech or of thought, and we find the same in modern times, there is some reason for supposing there has been rather a continuity of tradition from individual to individual along the long road of time, than a recent discovery and a modern adoption. From the graves that have been disturbed at Mayence, and the remains placed in the museum, we find ladies fourteen hundred years ago used safety pins and wore modern chatelaines. The art may have been lost, but it may never have died out. We call in England people Mr. (Mister). We know the Roman gentleman was called Magister, the g being probably softened. Can any doubt doubt that Mr. has been a title of respect in England since the Romans

settled here? When the bronze man discovered iron he called it brass-like, or Eisern, as the Germans still call it, the English dropping the s, following a well-known rule, called it Eierne, which the printers spell iron. Can anyone doubt that there has always been a succession of men who have always called it so? It is difficult to lose a mode of expression or ideas that are useful and fascinating and interest men. If, therefore, the Ancient Mysteries taught the Unity of the Deity and the life to come, and taught these as holy secrets, only to be known to the few, the difficulty would be not to account for their being handed down as Mysteries to the present time, but if they had disappeared and become lost, to account for their being so. Those who had received those secrets would always be looking about for disciples to whom they might impart them for their preservation and the information of posterity, and ambitious persons would like to found schools of their own, to whom they would also impart what they had learned from the older Societies. It is hard to die with a secret untold, and if the Masons did exist as an operative Society there is nothing forced in the idea that sooner or later these religious secrets may have been imparted to them in trust.

Bro. Gould no doubt takes the safe side in relying upon documentary evidence when it is available. There is however one point that he has not noticed, the similarity between the Masonic ritual and that of the Templars, as stated to the Pope's commission in 1312. From that time to the present the latter was sealed up. Only two copies existed of the depositions of the unfortunate Templars; one was sent to the Archives of the Vatican, the other concealed in a chest in Notre Dame. The latter has only lately been published. A free translation of the ritual was given in the proceedings of the *Quatuor Coronati* in vol. xv., pp. 163-174. And the great resemblances with our modern ritual cannot be due to accident or coincidence. It is impossible to trace this connection in detail, but it may be said that the Templar Chapter had the ordinary work of the Chapter and the special work of initiation. On ordinary occasions the ritual was very exact, the brethren stood whilst the head of the Chapter addressed them. The proceedings concluded with a general confession of those faults the members chose to confess, and if a priest was present absolution was given, and so indulgent were they that the absolution covered faults and sins that the members did not choose to confess, which, owing to the very loose lives the Templars undoubtedly lived, was perhaps a convenient course to take. When there was no priest it was alleged that the presiding Templar took upon himself to give absolution. This was one of the charges against the Order. The Initiation of a new Brother was a very gorgeous affair. The candidates stood without the Chapter, were visited by brethren, their purpose enquired into, and a report made to the Chapter. The brethren were told to return and warn the candidates of the hard life they must lead, etc. Finally they were introduced to the Chapter, and then taken to a separate room for the purpose of being clothed. It was then it was alleged they were made to deny Christ, insult the Cross, etc. The ceremony was concluded by a great banquet, at which the candidate's father, mother and friends were present, who indeed seem to have been made in a minor way members of the Order. The *Procès des Templiers* mentions that it was the practice to *post a sentry on the roof* during the time a Chapter was being held. The building being probably detached such a sentry would be enabled from this position to see that no unauthorised person approached the house (domus). The depositions of the witnesses, though they state this fact, do not give the name of this sentry; probably he was called Tegularius, from Tegula, a tile. To tile in French is Tuiller, hence the name of the palace, the Tuilleries. The *Procès des Templiers* of course refers only to the French Knights, there is no similar record of the ritual and practice of the English brethren. But we know from the *Procès* that

there was only one practice, and that the ceremonies were the same in all countries. There is no reason, therefore, to suppose that the practice of posting a sentry on the roof was not followed in England. Now the Knights Templars were for the most part soldiers, not clerks, ignorant of Latin and unable to read, they could with difficulty be taught their Pater Noster, the frequent repetition of which was all that was demanded of the rank and file of the Chapter. It is not improbable, therefore, that this sentry was known to the English brethren by the English word "Tyler."

Bro. W. H. Rylands informs the writer that in 1738, or perhaps before, the Grand Lodge Officer was called Garder of ye Grand Lodge on the portrait of Montgomerie. That this title was very soon altered to Grand Tyler, and as is known, the outer attendant of the ordinary Lodge has always been called a Tyler. Whence did the Masons get the word? We often find that when the original derivation of a word had been lost or forgotten, a false one is invented. A well-known example is the word Starboard, as applied to the right side of a ship. The origin of the word was lost. The dictionaries invented the idea that the steersman stood on that side. Where a vessel is steered with a rudder and tiller the steersman steers from the centre. But there is an old Viking ship that, having been buried, has been preserved almost entire. It is at Christiana. It has its little sleeping bedsteads, etc., and on the right hand side over the quarter a huge oar is hung on a pivot—the only means of steering. It is at once seen why that side of the ship was called from the Viking days the steer board.

So modern commentators, not knowing of the sentry put upon the roof, consider that the word Tyler is used because the roof closes or shuts in the Lodge. But this is a very far fetched idea, the roof only closes the building against the weather and the sky above. It is the door that closes the room against the intrusion of outsiders, and the title of those who hold the door or entrance is never taken from the roof. We have Sentry, from Sentire, to feel, to know. Sentries are the ears and eyes of the camp, the watchdogs who guard while others sleep. The door is guarded by those who, if armed, are guards or wardours, the same, if peaceful, are porters or janitors. The use of the word Tyler is confined to the Masonic brethren, did they take it, as apparently they did so much of their ritual, from the Knights Templars? If so they took it before the year 1312.

There are many other matters that are common to both the Templars and the Modern Masons. There are opening and closing ceremonies, etc. The Templars were strictly a religious order, therefore there are more psalms, Noster Paters, etc., introduced into the Templar ritual. And whereas the Modern Masons in many ways resemble the Templars, the ritual of the Modern Templars in no ways does, although they are said to claim a descent from the old Knights, if so they did not preserve the old ceremonies; these were lost to the world in 1312. If this resemblance exists two inferences are plain, Operative Masonry must have had a ritual in 1312, and it is impossible that the Founders of the Grand Lodge can have put together and conceived these formulas out of their own self consciousness, they would have created something new which would have no common origin with the ritual of the Templars which was then unknown and forgotten.

There is another interesting matter connected with the Masonic Lodges which Bro. Gould mentions. The growing independence of the British Workman as early as Edward III. attracted the attention of the Government, and the Statute of laborers was passed, in which reference is made to the Masons Lodges or Chapters, and so independent were these bodies that they evidently resisted the restrictions attempted to be put upon them as to the necessity of accepting work when offered, rate of wages, etc.,

and by the 3 Henry VI., c. i., it was made felony for Masons to hold their Lodges, and felony in those days meant death and forfeiture of all property. The very fact that Masons alone were referred to shows that their Lodges or Chapters were of sufficient importance to attract notice. (Pages 163-7.)

It does not seem that there is any great strain put upon either reason or imagination in believing that as early as 1312 the Operative Lodges had a Tyler borrowing his title from the Templars, and that they generally were in touch with them. That the Masons were of importance, both in England and Scotland, is shewn by the noblemen that Bro. Gould tells us joined their Lodges. It must be a matter, no doubt, of speculation, we can never know the exact truth, but it seems pretty certain that, whatever the origin may be of Masons' legends and ceremonies, they were long anterior to the revival in 1717-1723.

Bro. Gould, at the commencement, says "Who the Early Masons really were, and whence they came, may afford a tempting theme for enquiry to the speculative antiquary." But he says "it is enveloped in obscurity, and lies far outside the domain of authentic history," and he says that his own inferences differ in some material respects from those of other writers. And he therefore summarises the leading theories of Masonic origin that "have seemed tenable to our literati," and there it must be left, at all events for the present. Those who wish to study the question more fully should read Bro. Gould's book, which fairly gives us all the evidence on the two sides, and thus puts the readers of his book in a position to form their own opinions. He did not know apparently of the existence of the ritual of the Templars referred to, as it had not then been published in England, but, with this exception, the reader will learn, even in the first chapters, a good deal of the Ancient Mysteries, the Essenes, the Roman Colleges, the Vehm Gericht, the Stone Masons of Germany, the Rosicrucians, and other Societies of the past; and of Mediæval Masonry and the laws concerning it in this country, and the Early Scottish Craft, and in fact the Concise History of Freemasonry, as it is called, is just such a work as will be of use and interest to those who take some interest in the origin and history of our Craft.

There is no doubt that there is a fabulous history attached to the Craft that deceives no one, but has the bad effect of leading the thinking man to dismiss the whole question with contempt, as too childish for belief. But this may be a wrong conclusion, there may be some reality lying hid under the fable, and to those who would enquire if it be so, Bro. Gould has offered valuable assistance in his *Concise History*.

E. J. Castle.

MOCK MASONRY IN THE EIGHTEENTH CENTURY.

W. J. Chetwode Crawley, LL.D.,
Grand Treasurer, Ireland.

N° 24.

The Weſtminſter Journal; *or*, New Weekly Miſcellany.

By THOMAS TOUCHIT, *of* Spring-Gardens, *Eſq*;

SATURDAY, May 8, 1742.

From my own Apartment in Spring-Gardens.

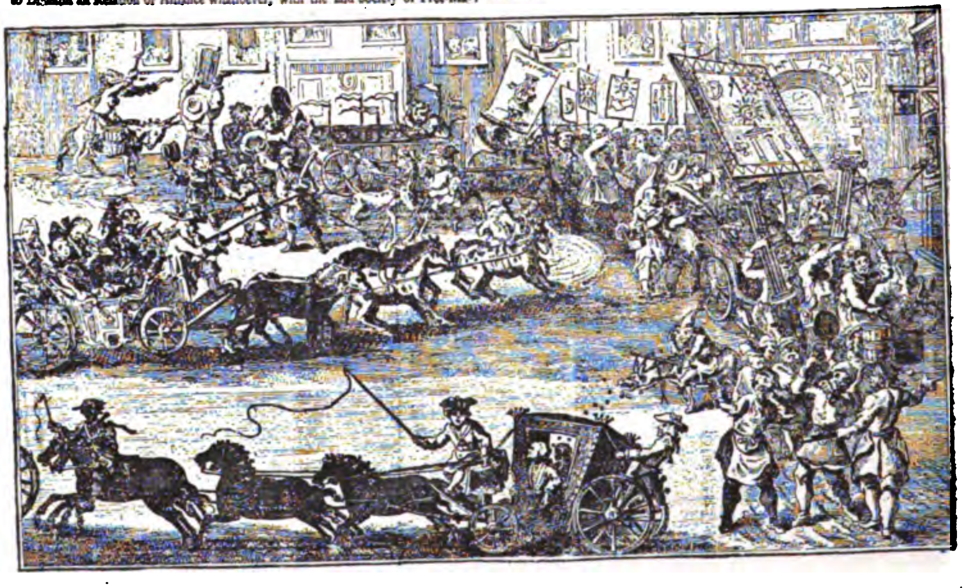
THO' I belong to neither of the Fraternities mention'd in the following Pieces, and therefore am little concern'd in their annual Diſputes, I think it my Duty, as a Watchman of the City of *Weſtminſter*, to preſerve the Memory of the late extraordinary Cavalcade, the like to which hath never happen'd ſince I have been in Office. As more ſolemn Proceſſions have of late Years been very rare, it cannot ſurely be taken amiſs, either by the *Free-Maſons* or the *Scald-Miſerables*, that I give ſo much Diſtinction to this.
T. T.

The Free-Masons Downfall; *or*, *The* Reſtoration *of the* Scald-Miserables.

The Remonſtrance of the Right Worſhipful the Grand-Maſter, *Deputy* Grand-Maſter, Grand-Wardens, *and* Brethren *of the moſt Ancient and Honourable* SOCIETY *of* SCALD-MISERABLE-MASONS.

WHEREAS by our Manifeſto of laſt Year, dated from our Lodge in *Brick-ſtreet*, We did, in the moſt explicite Manner, vindicate the ancient Rights and Privileges of this Society, and by inconteſtable Arguments evince our ſuperior Dignity and Seniority to all other Inſtitutions, whether *Grand Volgi*, *Gregorians*, *Hurlothrumbians*, *Ubiquarians*, *Hiccubites*, *Lumber-Troopers*, or *Free-Maſons*; yet, nevertheleſs, a few Perſons under the laſt Denomination, ſtill arrogate to themſelves the uſurped Titles of *Moſt Ancient and Honourable*, in open Violation of Truth and Juſtice,—ſtill endeavour to impoſe their falſe Myſteries (for a Premium) on the Credulous and Unwary, under Pretence of being Part of our Brotherhood, and ſtill are determin'd with Drums, Trumpets, gilt Chariots, and other unconſtitutional Finery, to caſt a Reflection on the primitive Simplicity and decent Oeconomy of our Ancient and Annual Peregrination: We think therefore proper, in Juſtification of Ourſelves, publicly to Diſclaim all Relation or Alliance whatſoever, with the ſaid Society of Free-Maſons, as the ſame muſt manifeſtly tend to the Sacrifice of our Dignity, the Impeachment of our Underſtanding, and the Diſgrace of our ſolemn Myſteries: And further, to convince the Public of the Candour and Openneſs of our Proceedings, We here preſent them with a Key to our Proceſſion; and that the rather, as it conſiſts of many Things Emblematical, Myſtical, Hieroglyphical, Comical, Satirical, Political, *&c.*

And whereas many, perſuaded by the Purity of our Conſtitution, the nice Morality of our Brethren, and the peculiar Decency of our Rites and Ceremonies, have lately forſook the groſs Errors and Follies of *Free-Maſonry*, are now become true *Scald-Miſerables*: It cannot but afford a moſt pleaſing Satisfaction to all who have any Regard to Truth and Decency, to ſee our Proceſſion increaſed with ſuch a Number of Proſelytes; and behold thoſe whoſe Vanity, but the laſt Year, exalted them into a borrowed Equipage, now condeſcend to become the humble Cargo of a Sand-Cart: But—— *Magna eſt Veritas, & prevalebit.*



A KEY; *or*, Explanation *of the Solemn and Stately* PROCESSION *of the* Scald-Miserable-Masons, *as it was marſhall'd on* Tueſday *the 27th paſt, by their Scald Purſuivant*, Black Mantle.

Set forth by Order of the Grand-Maſter *PONEY.*

Two Tylers, or Guarders,

IN yellow Cockades, and Liveries, being the Colour ordained for the Sword-Bearer of State. They, as youngeſt enter'd 'Prentices, are to guard the Lodge with a drawn Sword from all Cowens and Eves-droppers, that is, Liſteners, leſt they ſhould diſcover the incomprehenſible Myſteries of Maſonry.

A Grand Chorus of Inſtruments,

To wit. Four Sackbutts, or Cow's Horns; ſix Hottentot Hautboys; four tinkling Cymbals, or Tea-Caniſters, with broken Glaſs in them; four Shovels and Bruſhes; two Double Baſs Dripping-pans; a Tenor Frying-pan; a Salt-box in Delaſol; and a Pair of Gut-Tubs.

Two Pillars, Jachin and Boaz,

After the Proportion and Workmanſhip of the famous ones in the Porch of *Solomon's* Temple.

Their Height, their Thickneſs, and their Capitals

Adorned with Lilly-work, Net-work, and Pomegranate-work. That on the Right being call'd *Jachin*, is the Cant or Bye-Word for the enter'd 'Prentices; that on the Left *Boaz*, being the ſame to the Fellow-Craft.

Three Pair of Stewards,

With their Attendants, in Red Ribands, being their Colour, in three Gut-Carts drawn by three Aſſes each, their Aprons being lined with red Silk, their Jewels pendant to red Ribands, and their Heads properly adorned with emblematical Caps.

The true Original Maſon-Lodge,

Upon which poor old *Hyram* made all his enter'd 'Prentices. The Maſons, for want of this, are forced to make ſomething like it with Chalk on the Floor whenever they take the Culls in; that is, when they have a

Price Two-Pence.

From Photographs in Dr. Chetwode Crawley's Collection.

(Original in British Museum.)

MOCK MASONRY

IN THE EIGHTEENTH CENTURY.

BY W. J. CHETWODE CRAWLEY, LL.D.,

Grand Treasurer, Ireland.

THE generation that surrounded the cradle of the Grand Lodge of England was robust and strenuous. It could not well be otherwise, for it had emerged from the Revolution into the din and strife of Marlborough's Wars, and was cloven asunder by Jacobite and Tory feuds. In fact, the marvellous success of Freemasonry under the Grand Lodge system was due as much to its promise of peace and quietness as to anything else.

To please such a generation, jokes had to be practical, and humour had to be farcical. The new-born Freemasonry could not expect to escape the jeers of the humourists, who, in their turn, had to lay hold of some external feature, if they hoped to earn the plaudits of their coarse little world. Such a feature was to be found in the out-of-doors processions in which Grand Lodge displayed itself, accoutred with emblems that were caviare to the general.

In the infant days of the Grand Lodge there was neither occasion nor place for public processions. The Grand Lodge, with its subsequent Assembly and Feast, did not overtax the ordinary accommodation of a London Tavern. But the Grand Mastership of the Rev. John Theophilus Desaguliers, LL.D., F.R.S., then the pink of fashionable science, was marked by the initiation of "some Noblemen," and the election of "the most noble Prince, John, Duke of Montagu" brought in such an accession of Brethren that the limits of a City Hostelry could no longer suffice. Accordingly, one of the City Halls, Stationers-Hall, was secured for the Assembly and Feast of St. John's Day in Summer, 1721. The Grand Lodge met in the morning at the King's Arms Tavern, St. Paul's Churchyard: "And from thence they marched on Foot to the Hall in proper Clothing and due Form; where they were joyfully receiv'd by about 150 true and faithful, all clothed." In 1723, this Foot procession was improved into a carriage parade by the turbulent Duke of Wharton, who "came attended by some eminent Brothers in their Coaches." The following year, 1724, saw a further aggrandizement of the procession to Taylor's-Hall, where the Feast was held. In Dr. Anderson's quaint words, "Dalkeith Grand Master with his Deputy and Wardens waited on Brother Richmond in the morning at Whitehall, who with many Brothers duly clothed, proceeded in Coaches from the West to the East."

The practice of holding public processions was in vogue at the same time in Ireland. On St. John's Day in Summer, 1725, the Freemasons of Dublin, "putting on their Aprons, White Gloves, and other parts of the Distinguishing Dress of that Worshipful Order, proceeded . . . . . to the King's Inn . . . . . in Hackney Coaches (it being a very Rainy Day)." It must be remembered that, on that day, 24th June, 1725, there were no Grand Lodges in the world, other than those of England and Ireland. The Grand Lodges of York and Scotland had not yet come into existence.

In London, for a year or two after the Earl of Dalkeith's Grand Mastership, the public procession of Freemasons seems to have fallen into abeyance till the custom was revived for Lord Kingston, in 1728. His Lordship, who may be fairly called the International Grand Master, is reported to have crossed from Dublin to Holyhead, and ridden post to London, in two days and a half to attend Grand Lodge. Under Lord Kingston's patronage, the public cavalcade, or "PROCESSION OF MARCH," as it is styled in the *Book of Constitutions*, became more imposing, and the subsequent proceedings extorted from Dr. Anderson the ecstatic ejaculation, "Adjourn'd to Dinner, a Grand Feast indeed!"

The PROCESSION OF MARCH continued for nearly twenty years longer to form the most conspicuous outside function of the Freemasons. The promiscuous display of Masonic symbols and insignia invited caricature, and the discontinuance of the cavalcade after 1745 was partly due, no doubt, to the travesties which form the subject of this article.

Thus it came about, very literally, that the manner in which the man in the street caught sight of Freemasonry was in the Annual Procession through the City. If Freemasonry was to be ridiculed in a way the groundlings could understand, here was the way.

THE EARLIEST organized attempt to ridicule what must have seemed to outsiders the unmeaning ornature of the PROCESSION OF MARCH, is commemorated by the satirical print, entitled MOCK MASONRY, OR THE GRAND PROCESSION, dated 1741. This very scarce print, as will be seen from the photographic reproduction, consists of two distinct parts: a copperplate engraving, and a set of eight explanatory doggrel triplets. The broadsheet is authenticated, in accordance with the Act of Parliament, by the publisher's name, and the date of publication. Beneath all is a line of Dedication, or Inscription, to the Antient and Honourable Society of Free and Accepted Masons, followed by the transparently disguised signatures of Esquire Carey and Paul Whitehead.

The engraving shows a Mock Procession arranged in a serpentine line, so as to make the most of the superficies of the plate. The Procession is directed by a gentleman on foot, who points forward with a cane such as was used by members of the Medical Profession, and who apparently reads instructions from a paper held in his right hand. The absence of all burlesque or absurdity in this figure suggests that it may be intended for the Director, Esquire Carey, who was of the Surgical Profession, and who, to all seeming, was the only Director that could have been present, inasmuch as the other was reputed to be in hiding for the time being, to avoid prosecution at the bar of the House of Lords. Then come the mummers, led by a ragged and pinched man, carrying a huge club, which contrasts sadly with the bony outlines of the donkey he bestrides. The next group consists of two other donkey-riders, blowing cows' horns with a ludicrous parody of trumpeters sounding a fanfare. These are followed by a rider whose donkey is caparisoned with two butter-tubs, after the manner of kettle-drums, which he is zealously belabouring with marrow-bones, while his comrade vies with his braying ass in assaulting the bystanders' ears with the uncouth rattle of a salt-box and stirabout stick. Next comes a figure which has a smack of personal caricature about it, and which we shall be able to identify from other sources as intended for the actual Grand Tyler of the day. He is of a long and lanky figure, his toes reaching to the ground on either side of his raw-boned donkey; he is decorated with a fool's cap, and brandishes an evidently wooden sword. Either the skill or the unskilfulness of the engraver has adorned him with a moustache, but it is hard to say whether the appendage is due to an

accidental use of the graver or otherwise. The caricature of the Grand Tyler is followed by a *tandem* team of three donkeys, on the first of which is mounted a rider, short in the leg, and armed with a truncheon. The three donkeys are harnessed to a cart containing three men holding wands, of whom one is decorated with a Masonic emblem. A similar team and cart succeed, with a postilion similarly decorated, and three occupants of the cart holding wands; after whom comes a solitary rider, wearing a jewel of office, mounted on a nondescript beast, and brandishing a turnspit. Lastly, comes a coach, drawn by six jades, on one of which is a postilion. The coachman smokes a pipe, and energetically flourishes his whip, while within the coach sit two passengers, looking out of window. The nearer of the two is presumably intended for the Grand Master, as a square hangs suspended by a ribbon from his neck.

The coarse pictorial humours of the engraving are thickened rather than heightened by the ballad of eight triplets appended by way of commentary or explanation.

I.

Pray vat be dis vine Show we gaze on?
O 'tis the Flower of all the Nation,
De Cavalcade of de Free Mason.
Doodle, doodle, do.

II.

And who be dose who stride Jack Ass-a,
And blow de Cow-Horns as dey pass-a?
Dat Secret I no guess—alas-a.
Doodle, &c.

III.

Who be dose who next 'em come-a,
With Butter-Tubs, for Kettle Drum-a?
O dat's a Mystery too, Sirs—mum-a.
Doodle, &c.

IV.

Who's he with Cap and Sword so stern-a?
Modest *Montgomery* of *Hibern-a,*
Who guard de Lodge, and de Key who turn-a.
Doodle, &c.

V.

Vats he with Truncheon leads the Van-a!
By gar one portly proper Man-a.
Dats *Jone's* who marshals all de Train-a.
Doodle, &c.

VI.

Who dose who ride in Cart and Six-a,
With such brave Nicknacks round der Necks-a?
Dey be de Stewards *de Feast* who fix-a.
Doodle, &c.

VII.

But who be dose who next approach-a?
Lord vat fine Horses draw der Coach-a!
O! de Grand Masters I dare vouch-a
Doodle, &c.

VIII.

Now *C-r-y, Wh-t-h-ad,* me intend-a
For, Thanks dis sage Advice to lend-a?
Ne'er break your *Jest* to *loose* your Friend-a.
Doodle, &c.

The extraordinary jargon in which the lines are couched is meant to represent an Irish brogue. It is modelled on the famous song of *Lillibullero-bullen-a-lah*, wherewith Thomas Wharton boasted he had "sung King James out of three Kingdoms."

VERY LITTLE notice of *Mock Masonry* has been taken by the historians of art and letters, and still less by the historians of Freemasonry, who seem to have ignored it altogether. On the one hand, the travesty of a procession was supposed to be an episode in a supposititious rivalry between the misty Society of the Gormogons and the Fraternity of Freemasons: on the other, the meagre merits of the caricature were eclipsed by the more artistic satire of the elaborate engravings by Geo. Bicham and Antoine Benoist.

In 1740-1, the year in which *Mock Masonry* was published, the Annual Assembly and Feast of the Freemasons was celebrated with more than customary pomp. The PROCESSION OF MARCH, in particular, was swelled by the inclusion of several representatives of the Continental Craft.

The official account is correspondingly copious, though it confines itself, very wisely, to the legitimate proceedings of Grand Lodge. As everybody has not the *Book of Constitutions* for 1756 at his elbow, a copy of the Rev. John Entick's report is subjoined, so that we may see how the business of Grand Lodge was transacted a hundred and sixty-four years ago.

By an odd slip, the PROCESSION OF MARCH from New Bond Street to Haberdashers' Hall, in Maiden Lane, is described as a progress from the East to the West.

"ASSEMBLY and Feast at Haberdashers-Hall, in London, on March 19th, 1740-1.

"KINTORE, LORD KEITH, Grand Master, being in the North, his Deputy William Graeme, M.D., F.R.S., attended by Martin Clare, A.M.,F.R.S., and Brother Benjamin Gascoyne, Esq; acting as Grand Wardens pro tempore: George Payne, Esq; Dr. Desaguliers, the Earls of Loudoun and Darnley, the Marquis of Carnarvan, late Grand Masters: Martin Folkes, Esq; Lord Ward, late Deputy Grand Masters: Sir Robert Lawley, Bart. late Senior Grand Warden: the Earls of Perth and Clanrickard: his Excellency Major General Count Trouchses de Waldburg, Minister Plenipotentiary from the King of Prussia: Mons. Andrie, Envoy from the King of Prussia: Baron Wassenberg, Envoy from the King of Sweden: Mons. Bielfield, Secretary to the Prussian Embassy: Count Harrach, Count O Daniel: the twelve Stewards, and a great Number of other Brethren, in their proper Clothing, waited on the Right Honourable the Earl of Morton, Grand Master Elect, at his House in New Bond Street, in the East; and after being there kindly entertained at Breakfast, made the Procession of March, in Coaches and Chariots, and three Sets of Music properly disposed playing before them to Haberdashers-Hall aforesaid, in the West.

"At the Hall-Gate, the Stewards received the Cavalcade, and conducted the Grand Officers through the Hall into an inner Chamber (the Deputy Grand Master carrying in his Hand the Grand Master's Jewel) and the Deputy Grand Master having summoned the Masters and Wardens of all the regular Lodges present, to attend him in the said inner Chamber: He there proposed the Right Hon. James Earl of Morton to be their Grand Master for the year ensuing: who was immediately and unanimously approved of and elected. And at the Request of the Deputy Grand Master, supported by the general Voice of the Brethren, Lord Loudoun was prevailed upon to accept of the Grand Master's Jewel and Chair, and to act as Grand Master pro tempore

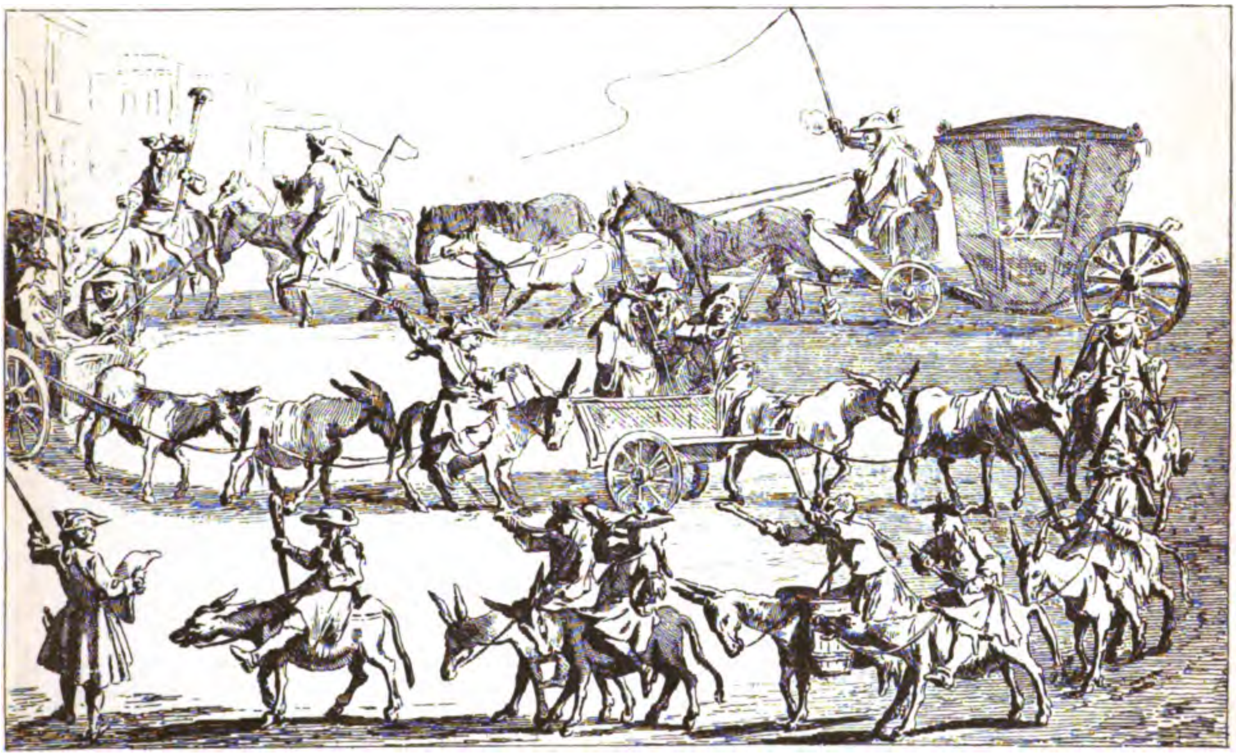
The Earl of Loudoun in the Chair, and Dinner being over, his Lordship made the Procession round the Hall, and in the Name of the present Grand Master, took Leave of the Brethren in due Form; and, being returned to the Chair, the Grand Secretary proclaimed

"XX. The Right Hon. James Douglas, Earl of Morton, Knight of the Most Noble and Ancient Order of the Thistle, Grand Master of Masons for the year ensuing:

W. J. CHETWODE CRAWLEY, LL.D.

Nº X

Mock Maſonry: or the Grand Proceſſion.



I.

PRAY vat be dis vine Show we gaze on?
O 'tis the Flower of all the Nation,
De Cavalcade of de Free Maſon.
Doodle, doodle, do.

II.

And who be doſe who ſtride Jack Aſs-a,
And blow de Cow-Horns as dey paſs-a?
Dat Secret I no gueſs—alas-a.
Doodle, &c.

III.

Who be doſe who next 'em come-a,
With Butter Tubs, for Kettle Drum-a?
O dat's a Myſtery too, Sir—mum-a.
Doodle, &c.

IV.

Who's he with Cap and Sword ſo ſtern-a?
Modeſt *Montgomery* of *Hibern-a*,
Who guard de Lodge, and de Key who turn-a.
Doodle, &c.

V.

Vats he with Truncheon leads the Van-a!
By gar one portly proper Man-a.
Dats *Jone's* who marſhals all de Train-a.
Doodle, &c.

VI.

Who doſe who ride in Carts and Six-a,
With ſuch brave Nicknacks round der Necks-a?
Dey be de Stewards *de Feaſt* who fix-a.
Doodle, &c.

VII.

But who be doſe who next approach-a?
Lord vat fine Horſes draw der Coach-a!
O! de Grand Maſters I dare vouch-a
Doodle, &c.

VIII.

Now *C--r--y*, *Wh-t-h-ad*, me intend-a
For, Thanks dis ſage Advice to lend-a!
Ne'er break your *Jeſt* to *looſe* your Friend-a.
Doodle, &c.

Printed and publiſhed according to Act of Parliament, 1741, and Sold by Mrs. DODD, at the *Peacock* without *Temple-Bar*; and at moſt Bookſellers and Pamphlet-Shops.

[Price Sixpence.]

To the Antient and Honourable Society of Free *and* Accepted MASONS, *this Print is moſt humbly inſcribed by their very humble Servants,*

Eſq; C——Y, P. W—H—D, } Directors.

[*From the Original in Dr. Chetwode Crawley's Collection.*]

Whereupon his Lordship was placed with ceremony in Solomon's Chair, and invested with the proper Jewel of his high office by the acting Grand Master, and received the homage of all the brethren.

"Morton, Grand Master, appointed

Martin Clare M.A., F.R.S. Deputy Grand Master.

William Vaughan Esq; } Grand Wardens.
Benjamin Gascoyne, Esq; }

John Revis, Gent. Grand Secretary.

Brother George Moody, Sword Bearer.

"This Festival was conducted, as usual, with great Harmony and Joy: and having particularly returned Thanks to Brother Vaughan, the Senior Grand Warden, for his Present of a fine large Cornelian Seal, engraved with the Arms of Masonry, set in Gold, and properly embellished, to the Society: the Stewards were called, highly applauded for their elegant Entertainment, and desired to name their Successors. After which, the Grand Master descending from his Chair, and attended by the late and present Grand Officers, etc., made the second Procession round the Hall; and at his return to the Chair closed the Lodge."

No trace of the counter-procession can be found in the Rev. John Entick's official report, though it is to be remarked that at the next ensuing Communication of Grand Lodge, 24th June, 1741, an Ordinal was adopted for the indoor Processions of Freemasonry, which might indicate an intention to supersede the outdoor Processions.

The actual events of the day, however, can be ascertained from the newspapers of the following day.

"Yesterday some mock Free Masons marched through Pall Mall and the Strand as far as Temple Bar, in Procession; first went Fellows on Jack-asses, with Cow-horns in their Hands; then a Kettle-drummer on a Jack-ass, having two Butter-firkins for Kettle-drums; then followed two Carts drawn by Jack-asses, having in them the Stewards with several Badges of their Order; then came a Mourning Coach drawn by six Horses, each of a different Colour and Size, in which were the Grand Master and Wardens: the whole attended by a vast Mob. They stayed without Temple Bar till the Masons came by, and paid their Compliments to them, who returned the same with an agreeable Humour that possibly disappointed the witty Contriver of this Mock-scene whose Misfortune is, that though he has some Wit his Subjects are generally so ill-chosen, that he loses by it as many Friends as other People of more Judgment gain."—
London Daily Post, March 20, 1740-1.

A week later, we find, in another London newspaper, an advertisement of the actual publication of *Mock Masonry*.

"This day is publish'd, on a sheet of writing-paper, fit to be fram'd, a curious Farcical, Assical Print, finely design'd and engrav'd, intituled *Mock Masonry, or, the Grand Procession*, as they appeared at Temple-Bar, paying their Compliments to the Ancient and Honourable Society of Free and Accepted Masons, when they pass'd by in their several Coaches and Chariots, to their annual Feast at Haberdashers Hall.

Engraved and Published according to the Act of Parliament, and sold by Mrs. Dodd, at the Peacock without Temple-Bar, and at most Booksellers and Pamphlet-Shops." *The Daily Gazetteer*, 28th March, 1741.

The foregoing extracts show how the idea of the mock procession was originated and carried out, and the opinion of it that was entertained by its contemporaries. From the clues thus obtained, combined with the internal evidence of the pieces themselves, it is possible to disentangle the sequence of the skits and interludes that followed the lines of *Mock Masonry*.

The unpretentious name of the publisher, Mrs. Dodd, will ring with a familiar sound in the ears of students of our literature. Her name is associated with the very rare pamphlet entitled

> "The Beginning and First Foundation of the Most Worthy Craft of Masonry, with the Charges thereunto belonging. By a deceas'd Brother for the Benefit of his Widow. London: Printed for Mrs. Dodd, at the Peacock without Temple-Bar. MDCCXXXIX. (Price Sixpence.)"

The pamphlet is really a version of the Old Charges to which Bro. W. J. Hughan has devoted such care and attention, and has been reproduced in Vol. IV. of the Reprints published by the *Quatuor Coronati* Lodge. Only three copies of Mrs. Dodd's original edition are known to exist: of these, one is in Grand Lodge Library, and the other two in American collections. The existence of a fourth copy is suspected, but its location is unknown.[1]

At foot of the engraving, immediately under the ballad, is a line of inscription to the Antient and Honourable Society of Free and Accepted Masons, signed by two Directors, whose names are plainly discernible through a veneer of dashes and initials, characteristic of the period. The first of the disguised names, "Esq; C——y," belongs to Esquire Carey, a gentleman afflicted by his sponsors with the baptismal name of Esquire. He is stated to have held, at the time, the post of Surgeon to Frederick, Prince of Wales, and to have resided in Pallmall. The Prince had been initiated four years before the date of *Mock Masonry,* and it is not easy to understand how an officer of the Prince's household came to make sport of a Society which could claim his Royal Highness as its patron. The difficulty is not lessened when we learn that Esquire Carey was a Freemason, and, at that very time, a prominent Freemason. On the 3rd May, 1739, Esquire Carey was appointed a Steward in Grand Lodge, his name appearing second last in the list of twelve Stewards then nominated. He so discharged his office, that when, on the 22nd April, 1740, the Stewards were called up to receive the thanks of Grand Lodge, his name heads the list. Nevertheless, before the year is out, we find him posing as Director of a costly and elaborate attempt to discredit a Society of which both he and his Royal Patron were members. It is to some such reckless outburst of practical joking that the writer alludes, in the paragraph already quoted from *The Daily Post,* when he complains that "the contriver of this mock-scene . . . . . loses by it as many friends as other people of more judgment gain." This is confirmed by Nichols and Steevens in their monumental work on Hogarth, when, incidentally commenting on *Mock Masonry* and its authors, they allege that

> "The Prince was so much offended at this piece of ridicule that he immediately removed Carey from the office he held under him."[2]

Some contemporary evidence that Esquire Carey fell into disgrace through interference with the Freemasons can be adduced from a curious episode introduced into a political cartoon issued in 1741. The plate was designed by George Bickham, who takes higher rank as an engraver than as a humourist, and whom we shall meet again in connection with the cartoon in the *Westminster Journal* of the following year. The

[1] *Old Charges of British Freemasons,* by W. J. Hughan. Second edition, with illustrations, London: 1895, (p. 139.) *Antigrapha Quatuor Coronatorum,* vol. iv., 1892. One of the copies in the United States is in the Library of Bro. General Lawrence, of Medford; the other, in the Library of the Grand Lodge of Iowa. Gen. Lawrence also possesses one of the two extant copies of *The Westminster Journal,* 8th May, 1742.

[2] *The Works of William Hogarth;* by John Nichols and the late George Steevens. London: 1810. —Vol. ii., p. 160, note.

MOCK MASONRY IN THE EIGHTEENTH CENTURY.

W. J. Chetwode Crawley, LL.D.,
Grand Treasurer, Ireland.



PAUL WHITEHEAD, Esq.r

[From the original in Dr. Chetwode Crawley's Collection.]

plate is entitled "What's all this! The Motley Team of State." The main subject is Sir Robert Walpole enthroned in a cart drawn by six asses, each of which is ridden by a prominent politician of the day, legibly labelled by the painstaking artist, unwilling that the point of his joke should be missed. Incidentally, an ape and an old woman are introduced in a posture which recalls the uninviting osculation of the principal figures in Hogarth's satirical plate of the Gormogons.[1] Beside the ape is an apothecary's syringe, and a hat labelled externally with "Your Taa, Pall-mall"—Esquire Carey's residence—and internally with "Carey in the Minor." Behind the ape stands a broad-faced parson, possibly intended for Dr. Desaguliers, who exclaims, by means of the usual label, "Directors of ye Assical Print & Procession by ye Authors of 'Manners.'" *Manners*, be it understood, was the title of a rhymed Satire, which had been published by Paul Whitehead the year before, and for which he had to go into hiding.

This engraving was advertised in *The Daily Post*, 13th April, 1741:

> "This Day is publish'd, Price 6^d.^ What's all this! The Motley Team of State; wherein is exhibited . . . . . . the Gin Parson and the Directors of the Assical Print and Procession finding the Mason-Word; being an Answer to some very Melancholy Prints God knows. Publish'd by G. Bickham at the Blackamoor's Head, both in Exeter Exchange, and Mary's Buildings, Covent Garden; and at the Print and Pamphlet Shops in London and Westminster."

Plainly, then, Bro. Esquire Carey, for whom a prominent place had been reserved in the PROCESSION OF MARCH for 1740, was credited by his contemporaries with an equally prominent share in the Mock Procession of 1741. It is hard to realise that the Brother who received in 1740 the public thanks of Grand Lodge for his services at the head of the Stewards, should think it no shame to receive, a year later, the jeering plaudits of the rabble for an organized attempt to belittle the same Grand Lodge. We cannot wonder at the comtemporary gazetteer's caustic conclusion that "though the contriver of this mock-scene has some wit, his subjects are generally so ill-chosen that he loses by it as many friends as other people of more judgment gain."

Nothing further is known about Esquire Carey, excepting that he was in no way related to Henry Carey, whose name occurs in connection with the Gormogons.

The career of Esquire Carey's fellow-director, Paul Whitehead (1710-1774) is much better known, and we can say, with certainty, that he never was a Freemason. The notorious Society with which Paul Whitehead's membership is indelibly identified is that of the Monks of Medmenham (or Mednam) Abbey, a profligate band of aristocratic debauchees. He was their paid Secretary, and the Steward of their shameless mysteries. Mainly in consequence of Whitehead's connection with Medmenham Abbey, a posthumous edition of his *Works* was brought out in 1787 by an admirer of these pseudo-monks and their ways. The editor, Captain Edward Thompson, prefixed a redundant *Life of Whitehead*, to which students desirous of pursuing the dirtier paths of literature may be referred for details of the morality, or immorality of Medmenham.[2]

If Paul Whitehead's association with the Monks of Medmenham brought on him, when dead, Captain Edward Thompson's fulsome eulogy, it had brought on him, while

[1] *A Q.C.* vol. viii. (1895) p. 139.

[2] *The Poems and Miscellaneous Compositions of Paul Whitehead*; by Capt. Edward Thompson; London, 1787. In addition to the authorities quoted in the *Dictionary of National Biography, s. v. Whitehead*, reference may be made to *Gent. Maga*, vol. ix. (1739), p. 104, p. 160. *Habits and Men*, by Dr. John Doran, Second Edition; London, 1856: article, "Paul Whitehead, the Poet-Tailor." *Household Words*; April, 1855. Besides the engraving after the portrait by Gainsborough, there is extant also, a finely engraved miniature of Paul Whitehead, prefixed to a copy of his Satire, *Manners*, in the collection of the present writer. The miniature is of medallion shape, and bears, between the portrait and the octagonal border, the epigraph, *From an Original Drawing.—Rothwell, Sculpt.*

living, Churchill's pitiless censure. That master of satire repeatedly denounces Whitehead by name, and each time with increasing venom.

To begin with the mention in *The Candidate*:—

> " Whilst womankind, in habit of a Nun,
> At Mednam lies, by backward Monks undone;
> A Nation's reck'ning, like an Ale-house score,
> Whilst Paul the aged, chalks behind the door,
> Compell'd to hire a foe to cast it up . . ."

Of the innuendo in the first couple of lines, the less said the better: the allusion in the second part of the quotation is to the post, which Whitehead, who had always been employed as a pamphleteer and election agent by the Patriots, had obtained in the Treasury.

The nail is driven home by the following mention of Paul Whitehead's tergiversation in *The Conference*.

> " When I look backward for some fifty years,
> And see protesting patriots turn'd to peers;
> . . . .
> See men transform'd to brutes, and brutes to men,
> See Whitehead take a place, Ralph change his pen,
> I mock the zeal, and deem the men in sport
> Who rail at ministers and curse a court."

This is child's play in comparison with the couplet later on in the same Satire, in which Churchill bestows on Whitehead's name the immortality of the gibbet.

> " May I (can worse disgrace on manhood fall?)
> Be born a Whitehead, and baptised a Paul!"

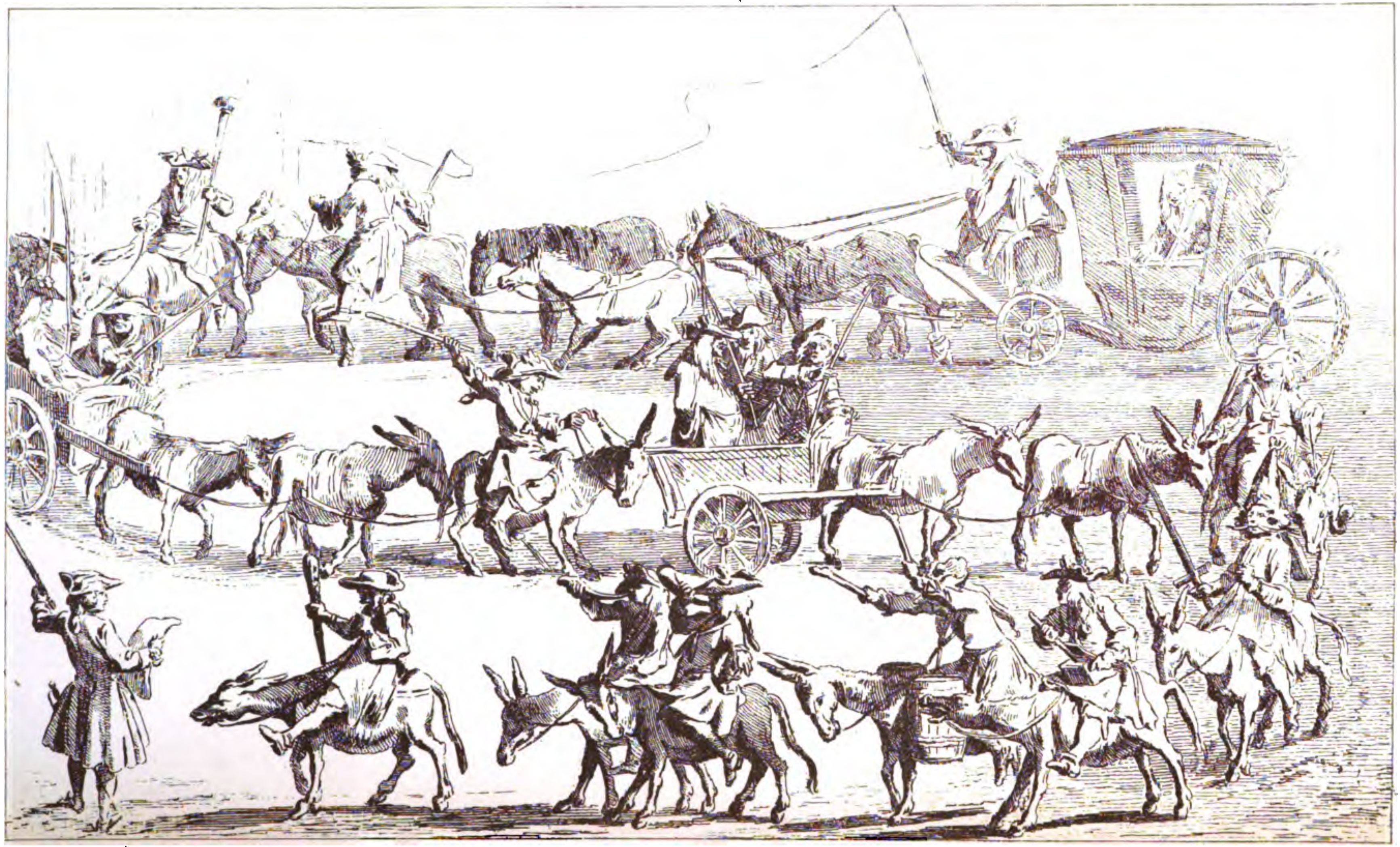
This celebrated couplet shoots with a double barrel: there were two Whiteheads in the field, each justly contemptuous of the other's poetical merits, and each a fair target for Churchill's scornful aim. The second was the Poet Laureate, William Whitehead, in no way related to Paul. William Whitehead (1715-1785), who had succeeded Colley Cibber in the Laureateship, was a scholar and no poet. Nor was this the first time that the unlucky pair had felt the weight of Churchill's arm. Already in a satire called *The Ghost*, written in 1756, though not published till years afterwards, Churchill had seared the one with the brand of shameless Hypocrisy, and had dismissed the other to the nameless tomb of Dulness.

In the last Satire published during Churchill's lifetime, entitled *Independence*, " Old Paul " is held up to scorn as the lowest type of a Peer's " Kept Bard," with a wealth of invective that almost excites a contemptuous pity for the victim.

Such was the man who invented and designed *Mock Masonry*, or *The Grand Procession*.

But these events were all in Paul Whitehead's later life. At the time of the Mock Procession, he was barely thirty years of age, and depended for a living on his wits as a political pamphleteer and minor poet. In 1739, he published his most pretentious poem, a satire called *Manners*, which was characterised by Dr. Johnson as "a poor production." It is only fair to add that Boswell held it in much higher esteem. In any case it sufficed to bring Whitehead under the ban of the House of Lords for alleged libel on some of its members. Whitehead found it expedient to abscond rather than stand the risk of a trial at Bar, and seems to have availed himself of his enforced leisure to design *Mock Masonry*.

W. J. Chetwode Crawley, LL.D.



Paul Whitehead's Design utilised for a Political Manifesto. 1751.

[*From the Original in Dr. Chetwode Crawley's Collection.*]

There can be no doubt about the lead Paul Whitehead took in the conception and organization of the travesty. His biographer boasts of it:

> "The first whimsical circumstance, which drew the eyes of the world upon him, was his introduction of the Mock Procession of Masonry, in which Mr. 'Squire Carey gave him much assistance; and so powerful was the laugh and satire against that secret Society that the anniversary parade was laid aside from that period."

To this Capt. Thompson appends a note, to the effect that "there is a humourous print extant, designed by Whitehead," evidently referring to the pictorial representation of the Mock Procession of Masonry.

If further corroboration were needed, it would be found in a bold electioneering device, by which Paul Whitehead's political opponents sought, some years later, to turn his attack on the Freemasons to his disadvantage. It is best to let his biographer tell the story of the election.

> "In the contested election for Westminster in 1751, between Mr. Trentham and Sir George Vandeput, Whitehead engaged on the part of Sir George, and exerted himself at every point to support his interest, by personally heading great mobs and writing songs and paragraphs for the occasion: but here the *Argumentum Baculinum* was so prevalent that prosecutions teemed from the fountain of Law."

In the heat of the contest, Mr. Trentham's supporters bethought themselves of the unpopularity Paul Whitehead had earned at the hands of the Freemasons in 1741. They got hold of the original plate of *Mock Masonry*, or had it retouched or re-engraved, and issued it at the head of a manifesto purporting to come from the rascaldom of St. Giles's—the Scald-Miserables—to their fittest representatives, the Directors of the Mock Procession.

The broadsheet was drawn up with some skill, alleging ironical reasons why the scum of St. Giles's should be well satisfied with the kindred profligacy of Whitehead and Carey. But there is no allusion to Freemasonry in the body of the document, and the only parts that interest us are the forewords and the afterwords that introduce and enforce the satire of the engraving.

The Preamble supplies a Key, or Guide, to the figures in the Mock Procession, and leaves no doubt that the leading figure was intended for Esquire Carey.

"THE CAVALCADE OF THE MOCK FREE MASONS,"
"In their Procession from St. Giles's to Whitechapel Dunghill."

"Esquire C——, one of their worthy Representatives, directing their Order of March.
"Mr. J——, a celebrated Marshal, leading the van on a Jackass braying.
"Two men on Asses of different Colours, blowing Cow-horns.
"A man on an Ass, with Marrow-Bones and Butter-Tubs, instead of Kettle-drums.
"Another playing on a Salt-Box on his Ass.
"A man representing the Guarder of Grand Lodge, with drawn Sword and Paper Cap, on a lame Ass.
"Six Stewards, Drunk, in a Sand Cart and Gut Cart, drawn by Asses, led on by two Wardens of the Steward's Lodge, all properly clothed with Paper Aprons, and the Ensigns of their several Orders, as Squares, Levels, Plumb-Rules, &c., made of Tin.
"Another Marshal following them.
"The Grand Master in a shabby Mourning Coach with Red Wheels, drawn by Six Horses of different Colours and Sizes, as Spavin, Splint, Swish-Tail, Bob-tail, One-Eye, and No-Eye."

At foot of the engraving runs the following inscription:

> "The Representation of the Independent Society of SCALD-MISERABLE Masons to P——l W——d, Esq; and E—— C——y, Esq.; their worthy Representatives, being better in Quality, and containing more in Quantity than any Instruction hitherto extant."

Besides corroborating the authorship of *Mock Masonry*, the preamble enables us to fix the identity of one or two of the personages against whom the caricature was aimed. The first paragraph confirms the surmise, at which we had already arrived on other grounds, that the leading figure, with the physician's cane, is meant for Esquire Carey, directing the Order of March according to the sketch furnished by Paul Whitehead. A subsequent paragraph, coupled with verse IV. of Whitehead's ballad, makes it clear that the mummer with the fool's cap and lath sword personated the actual Tyler or Guarder of Grand Lodge. Concerning this official we know something, chiefly owing to the researches of our colleague, Bro. Henry Sadler, the present holder of the office. The name of this personage was Andrew Montgomery, and his Irish nationality gives point to the absurd jargon of the explanatory ballad. Montgomery was undoubtedly a conspicuous figure in the Freemasons' PROCESSION OF MARCH, and the Directors of the Mock Procession gave him corresponding prominence in their travesty. So well known, indeed, was he, that in 1738 his portrait was engraved by A. V. Haecken after a painting by A. F. V. Meulen; a sure indication that he was, in some sort, accepted as a representative of the Craft.

Van Haecken's engraving has acquired an adventitious celebrity from the circumstance that it has been mistaken for a portrait of the Marquess of Carnarvon, the Grand Master of the day, owing to the misleading manner in which the Dedication to that nobleman is spaced out at the foot of the print. The engraver has left no room for the name and description of the actual subject, which are squeezed in, apparently as an afterthought, and both of which are misspelled: "Montgomerie Garder of ye Grand Lodge." Perhaps an explanation of these faults in orthography may be found in the circumstance that the engraver, as well as the painter, of the portrait was a foreigner. Both the variations betray a leaning towards Continental usage. The accompanying reproduction of Montgomery's counterfeit presentment is taken, not from the engraving, but from the original black-and-white drawing from which the engraving was itself taken. Whatever may be thought of the laches of the engraver, there can be but one opinion of the power of the artist who executed the spirited drawing. The aggressive insolence of an arrogant underling is stamped on the face and figure, and we can readily understand how Paul Whitehead's ballad came to be directed against Montgomery by name and nationality.

Notwithstanding his manifest notoriety at the time of the Mock Procession, poor Montgomery fell upon evil days towards the end of his life. He was in the receipt of relief from the Committee of Charity at the time of his death, which took place early in 1758.

THOUGH PAUL WHITEHEAD and Esquire Carey go out of our story for good or ill, yet the Mock Processions started by them do not cease for a while. In 1742, the Assembly and Feast were held at Haberdashers' Hall, on 27th April. On that day the Earl of Morton, Grand Master, waited on the Rt. Hon. Lord Ward, Grand Master elect,

> "at his House in Upper Brook St. in the East and after a kind Entertainment at Breakfast, made the PROCESSION OF MARCH from thence in Coaches and Chariots, with three Sets of Musick, properly disposed, and playing before them, to the Hall aforesaid in the West."

MOCK MASONRY IN THE EIGHTEENTH CENTURY.

W. J. Chetwode Crawley, LL.D.,
Grand Treasurer, Ireland.



ANDREW MONTGOMERY,
Tyler of Grand Lodge, 1738.

From the original black-and-white drawing by Van Haecken, after Van Meulen.

[In Dr. Chetwode Crawley's Collection.]

The opportunity was too good to be lost by the lovers of practical jokes, who had the recollection of last year's parade fresh in their minds. The following paragraph is from the *London Daily Post*, 28th April, 1742:—

> "Yesterday being the Annual Feast of the Antient and Honourable Society of Free and Accepted Masons, they made a grand Procession from Brook-street to Haberdasher's-Hall, where an elegant Entertainment was provided for them, and the Evening was concluded with that Harmony and Decency peculiar to the Society.
>
> "Some time before the Society began their Cavalcade a number of Shoe-cleaners, Chimney-sweepers, &c. on Foot and in Carts, with ridiculous Pageants carried before them, went in Procession to Temple Bar, by way of jest on the Free-Masons, at the expence, as we hear, of one hundred pounds sterling, which occasioned a great deal of Diversion."

The interest excited by the affair stimulated the new Journalism—Journalism was very new in those days—into an effort to cater for its readers in a new way. A youthful journal, which had only attained its twenty-fourth Number, seized the opportunity, and on 8th May, 1742, *The Westminster Journal, or New Weekly Miscellany*, published what would to-day be called a "Freemasons' Number, illustrated by a popular artist."

The *Westminster Journal* opens with an introductory paragraph of deprecation on the part of "Thomas Touchit, of Spring-Gardens, Esq;" the Editor: the pseudonymous Editor, as all editors were in those days. This paragraph precedes the Preamble proper, which apes legal phraseology and purports to be a manifesto from the Scald-Miserable-Masons. Then comes a more or less imaginative representation of the Mock Procession of 27th April, 1742, plainly inspired by Paul Whitehead's design for the show of the previous year. The key, or explanation, of the engraving is appended, and takes up nearly a page of the newspaper. The Editor then inserts, by way of counter-blast, one of the spurious Rituals or Catechisms of Freemasonry which served to amuse our forefathers.

Such Mock Exposures and Spurious Rituals are so obviously worthless as guides to the inner working of the Craft, that the reader may well be reminded that they have a real historical importance which is unaffected by their otherwise untrustworthy character. They show how Freemasonry was regarded from the outside; they indicate the principles and practices habitually ascribed to the Brotherhood by persons who had not joined it; and they afford a ready means of gauging the progress and popularity of the Craft. Each new version of the old story faithfully reflected a new turn in popular sentiment; else the new versions would not have found a market. In this sense, the Spurious Rituals and worthless Exposures supply valuable material to the student who knows how to use them.

In the present instance, it is hard to say whether the avowed burlesque of the SCALD-MISERABLES, or the solemn pretence of THE MYSTERY OF FREEMASONRY levies the heavier tax on human credulity.

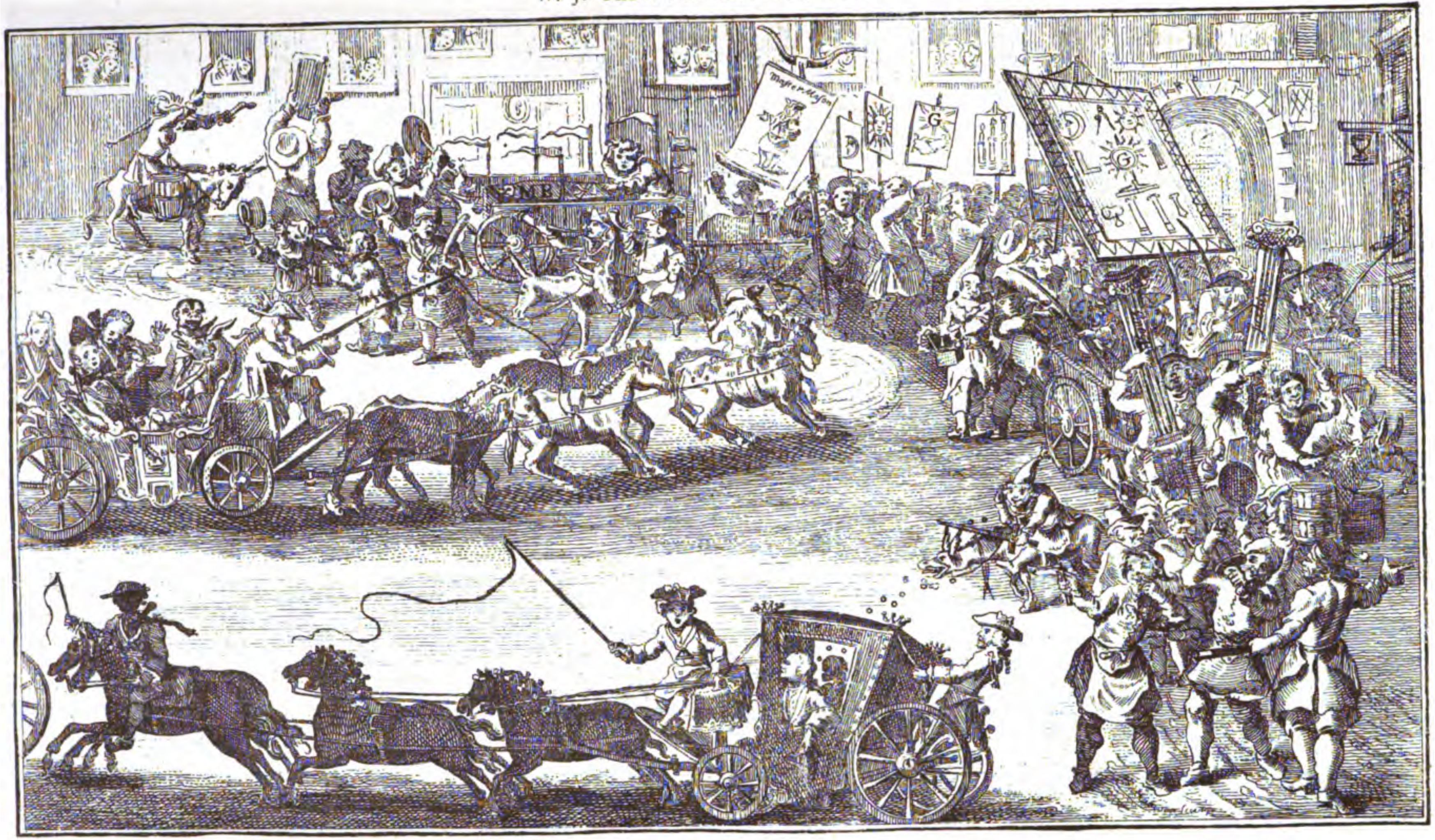
From the artistic point of view, the plate has undeniable merit, though it bears the marks of haste in its execution. The figures are full of character, individualised in many instances by a few happy strokes of the graver. The artist was George Bickham, Junior, the author of the curious piece "What's all this?" which we have already cited to show that the Directors of the first Mock Procession earned more obloquy than renown. His signature, "G. Bickham, jun. sculp.," will be found in the lower right-

hand corner of the plate in the *Westminster Journal.* There were three generations of artists named Bickham, each rising in merit above the preceding one. Our artist was the third and last. He led the way as a political satirist, and seems to have hit off the coarse humour of the day with dexterity. He succeeded, at any rate, in inscribing his name in all *Dictionaries of British Art.*

Owing to the foreshortening effect of the in-and-out curve by which George Bickham tried to get as much of the Procession as he could within the modest limits of his plate, it is not easy to tell where exactly to begin. The essay is complicated by a coach and six in the full foreground of the picture. This coach cannot form part of the Mock Procession, inasmuch as it is well horsed and at full gallop, while the Scald-Miserables are at a foot-pace. If one might hazard a conjecture, the well-appointed equipage and its occupants are meant to represent the Grand Master of the real Free-masons and his retinue, fleeing for their lives before their enemies, the Scald-Miserables. The conjecture is consistent with the attire and demeanour of the postilion and coachman, who are decorated with Masonic insignia, while one of the gentlemen inside the coach, similarly decorated, leaning from the near window, is evidently urging the coachman to still further exertions, and his companion leaning from the other window is scattering coins apparently in a panic lest the mob overtake them. The coach is meant for a nobleman's state carriage, with coronets at each angle of the roof, and with a footman swinging and swaying perilously behind. Part of the wheel of a preceding carriage overlaps the limit of the plate in front of the state coach, and by this ingenious touch indicates that the nobleman's carriage held the last place, the place of honour, in a procession of vehicles that had fled in hot haste.

According to the Key, the mummery begins with "Two Tylers or Guarders, in Yellow Cockades and Liveries, being the Colour ordained for the Sword-bearer of State." Yellow was the prescribed colour for the Freemasons' Sword-bearer; see *Masonic MSS. in the Bodleian Library*, *A.Q.C.*, vol. xi., p. 36. The Tylers are followed by a miscellaneous band of performers on cows'-horns, salt-boxes, marrow-bones and tubs, dripping-pans, and such like. Then two pillars are borne aloft, plainly Ionic, but pretending to be copies of famous pillars that stood "in the Porch of Solomon's Temple." "Three pair of Stewards, with their attendants, in red Ribands, being their Colour, in three Gut-carts, drawn by three asses each." The colour is still the colour of the Stewards, but the vehicular arrangements are no longer the same.

The huge Tracing-Board, borne aloft as a banner, is beautified with symbols, which, then as now, were popularly ascribed to Freemasons, and which must, then as now, have seemed devoid of meaning to outsiders. This kind of Tracing-board was anything but a Trestle-board, and was more properly called a Floor-cloth. The design was drawn or stencilled on the floor of the Lodge-room, and was essential to the legality of the work. It was popularly spoken of as "The Lodge," and the appellation was used in a way that has been wont to puzzle the tiro who seeks to investigate the early development of Freemasonry under the Grand Lodge of England. The symbols depicted on "The Lodge" are borne *seriatim* on smaller banners. We have the Grip or Token; three Lights mounted on candlesticks representing three Orders of Architecture; and the mystic letter G, blazing forth from the centre of a flamboyant Sun. Borrowing the quaint language of the day, the remaining banners portray "the Sun, to rule the day—Hieroglyphical: the Moon, to rule the night—Emblematical: the Master-Mason, to rule the Lodge—Political." We suspect the phrase-makers of the eighteenth century must often have been hard put to it to explain themselves.



A KEY; *or*, Explanation *of the Solemn and Stately* PROCESSION *of the* SCALD-MISERABLE-MASONS, *as it was martiall'd on* Tuesday *the 27th past, by their Scald Pursuivant*, Black Mantle.

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Set forth by Order of the Grand-Master PONEY.

[From the Original in British Museum.]

The wagon that succeeds the banner-bearers displays the Tracing-board known as "the Master's Lodge," supervised by a maudlin wagoner, and escorted by another band of discordant performers on cows' horns and frying-pans. The Trophies of Arms or Heraldic Achievements delineated here or elsewhere in the Procession seemed, no doubt, exquisitely funny in the year 1742; in the year 1905 they seem, without doubt, flatly stupid. The Equipage of the Mock Grand Master merits particular description. His shanderadan, drawn by six sorry nags, presents a striking contrast to the state-coach of the real Grand Master, which gallops immediately below, in the curved perspective. The derelict appearance is not confined to the wretched team; the driver is unprovided with reins, and the postilion cannot guide the restive leaders round the curve. In the carriage are seated four passengers, all decorated with Masonic insignia, and two of them wearing pantomime masks of an ape and an ass. One of the other two holds in his left hand a perfect ashlar, at which his companion is gazing with loutish admiration. Behind all comes a sedate figure, in full Masonic clothing, presumably the Grand Secretary or some similar functionary.

The scene is laid outside the "Rummer" in the neighbourhood of Charing Cross: the sign of the famous tavern makes us certain of the locality. The clock-face seen dimly in the courtyard of the tavern marks the early afternoon.

The imaginary character of the picture may be deduced from the circumstance that there are no spectators except those who peer out of the windows of the tavern and adjacent houses. If there had been any attempt to portray a real scene, the demeanour of the spectators would have forced itself on the artist's attention.

The Spurious Ritual, or Catechism, which the *Westminster Journal* appends with an ostentatious parade of impartiality, marks an early stage in the sequence of catchpenny Revelations. It is entitled *The Mystery of Freemasons: taken from a Manuscript found among the Papers of a deceased Brother*, and belongs to the rare type antecedent in date to *Prichard's Masonry Dissected*, which set the fashion among apocryphal Revelations for many years after its publication in October, 1730. The method of *The Mystery* seems to have suited the tastes of the day, for it served to tickle the palates of the vulgar, till its flavour gradually palled by comparison with Prichard's highly spiced concoction. In its early issues *The Mystery* assumes the form of a broadsheet, finely engraved in imitation of manuscript. In this form it bears neither the engraver's name, nor the date, but has an epigraph, *Printed for and sold by Andrew White*. Several copies of the engraved broadsheet are known to exist in widely separated centres of early Freemasonry: one was found by our late lamented colleague, Bro. C. Kupferschmidt, in the archives of the Lodge Minerva, of Leipzig. The *Mystery* was printed in full in the London newspapers shortly before Prichard's *Masonry Dissected*. It next crossed the Channel to Ireland, appearing in the *Dublin Intelligence*, August, 1730, and eventually was reprinted in the *Pennsylvania Gazette* by Benjamin Franklin, who had not then joined the Fraternity. It was republished, in book form, from the *London Daily Journal*, in 1731, along "with the several letters on that occasion," "by T. Warner, at the Black Boy in Pater-Noster-Row." Considering all the circumstances, its circulation was both wide and rapid.

The youthful energy of the *Westminster Journal* was rewarded: the number for 8th May, 1742, was sold out. The demand was so great that the proprietors ventured to re-issue their *Freemasons' Number* in pamphlet form, and at a price which "would bring it within the reach of all classes."

"The great demand there has been for the Westminster Journal, of the 8th instant, occasion'd reprinting the following piece:

"From my own Apartments in Spring Gardens.

"Though I do not belong to the Fraternity mentioned in the following piece, and there-am little concerned in the annual disputes, I think it my duty as a Watchman of the City of Westminster, to preserve the memory of the late extraordinary Cavalcade, the like to which hath never happened since I have been in office. As more solemn processions have of late years been very rare, it cannot surely be taken amiss, either by the Freemasons, or the Scald-Miserables, that I give so much distinction to this.

T. Touchit."

"The Freemason's Downfall, or the Restoration of the Scald-Miserables."

[*Here follows the cartoon.*]

Beneath the engraving the following letter-press appears:

"A Key, or Explanation of the Solemn and stately Procession of the Scald-Miserable Masons. As it was martial'd on Tuesday the 27th past, by their Scald-Pursuivant Black Mantle—set forth by Order of the Grand Master Poney."—"Printed by J. Mechell at The King's Arms in Fleet Street, and sold by the Pamphlet shops, &c Price Two-pence."

Besides the different issues of these pictorial representations which we have catalogued, a distinct variety is preserved by William Hone in his *Every-Day Book.* Under the heading *Chronology* for 18th April, he reproduces one of these engravings with its accompanying description. It is well to let William Hone speak for himself.

"April 18.—Chronology—On this day 17.., [*sic*] there was a solemn mock procession, according to the fashion of the times, in ridicule of freemasonry, by an assemblage of humourists and rabble, which strongly characterises the manners of the period. Without further preface, a large broadside publication, published at the time, is introduced to the reader's attention, as an article of great rarity and singular curiosity.

* * * * * * * * * *

"It should be further observed, that the Editor of the *Every-Day Book* is not a mason, but he disclaims any intention to discredit an order which appears to him to be founded on principles of goodwill and kind affection. The broadside is simply introduced on account of its scarcity, and to exemplify the rudeness of former manners. It is headed by a spirited engraving on wood of which a reduced copy is placed below, with the title that precedes the original print subjoined."

[*Here follows the engraving reproduced from the Westminster Journal, 8th May,* 1742.]

The peculiarity of this broadside is that it does not coincide either with the publication of 1741, or with that of 1742. It is made up of Paul Whitehead's pictorial design and the *Westminster Journal's* letterpress description, in an abridged form. The date, 18th April, does not suit either publication, and William Hone states that the engraving is on wood, whereas Paul Whitehead's design was on copper.

Possibly a clue to the year to which the broadsheet should be referred may be found in the omission from the *Book of Constitution* of all mention of the Procession of March after 18*th April,* 1745. On that day, the cavalcade of Freemasons escorted the Rt. Hon. Lord Cranstoun "in Coaches and Chariots, preceded by three Sets of Musick, to Drapers'-Hall in the East." After that 18th April, the Procession of March is heard of no more.

The previous year, 1744, had supplied an object lesson which cannot have been without effect in promoting the discontinuance of public Processions. The travesties of

1741 and 1742 had been organized with some ingenuity, and had been equipped at great expense. In 1744, the raree-show had dwindled into rank rowdyism.

> "Yesterday several of the mock-Masons were taken up by the Constable empowered to impress men for his Majesty's service, and confined till they can be examined by the Justices."
>
> *The London Daily Post*, 3rd May, 1744.

Verily, it was time to stop the Processions.

Neither the composite broadsheet cited by William Hone, nor the electioneering broadsheet from which we have borrowed our frontispiece, appears in the British Museum Catalogue of Satirical Prints.

THE PROCESSIONS OF FREEMASONS and their burlesque imitations cannot be traced after 1746. But the recollection of the Mock Procession of 1742, which the paragraphist records to have been carried out "at the expence, we hear, of a hundred pounds sterling," was revived and perpetuated by a remarkable engraving. The artist, Antoine Benoist (1721-1770), a native of Soissons, set up in London before 1750 as a teacher of drawing. He was not connected with Freemasonry in any way, as far as we know, and he seems to have designed the plate rather with the intention of advertising his skill as a draughtsman than with the desire of attacking the principles or the practices of the Craft. The full title of the print is

> A Geometrical View of the Grand Procession of the Scald-Miserable Masons, designed as they were drawn up over against Somerset-House in the Strand, on the twenty-seventh April, Ano 1742.

The artist evidently kept the plate by him for private sale, and retouched it from time to time, taking off impressions as they were wanted. Hence, no fewer than four states of the plate are known to exist. The first state shows a glimpse of the artist's personality.

> Invented and engraved by A. Benoist, at his lodgings, at Mr. Jordan's, a Grocer, the North-east Corner of Compton-Street, So-ho, and sold by the Printsellers of London and Westminster.—Note. A Benoist teaches Drawing abroad.—Price 2s. 6d.

In the second state the price has been erased, but not so completely that traces cannot be discerned. In the third state the address of Benoist's lodgings disappears, as does also the announcement that "he teaches drawing abroad."

These complete the states issued while the plate was in Antoine Benoist's possession. On his death in 1770 the plate passed into the hands of F. Vivares, who published it in its final form in 1771. The original engraving is in two sections, each section engraved on a copper plate 22¼ inches by 8 inches; that is, the whole design is about a yard and a quarter in length by eight inches in height.

The artist has appended a brief explanatory catalogue or key, numbered according to the groups in the pictorial design, and making plain the meaning of each group.

> "1. The Grand Swoard Bearer, or Tyler, carrying ye Swoard of State, a Present of Ishmael Abiff to old Hyram King of ye Saracens to his Grace of Wattin, Grand Master of ye Holy Lodge of St. John of Jerusalem in Clerkenwell."

There is no suggestion of Montgomery, the Guarder, about this figure, which is short and stout, rather than long and lanky, riding his sorry nag with a short stirrup.

He is accoutred with a fool's-cap, a three-tailed wig, and a false nose, and to accentuate the grotesque appearance a square hangs from his neck.

"2. Tylers or Guarders."

The first Tyler, on foot, in spite of ragged clothes, wears Masonic insignia, and carries a long staff or wand. A companion figure will be found a little way down the Procession.

"3. Grand Chorus of Instruments."

"The Set of Musick" leads off with two musicians mounted on asses of the customary forlorn description. One rider bursts at a battered trumpet, and the other belabours two butter-firkins in lieu of kettle-drums. The members of the ragged crowd of instrumentalists that follows disport themselves with cows'-horns, marrowbones and cleavers, frying-pans, salt boxes, and improvised wind and percussion instruments of a ludicrous kind. Many of them have Masonic emblems pendent from their necks.

"4. The Stewards in three Gutt Carts drawn by Asses."

Cheek by jowl with the "Set of Musick" come three small ass carts, such as were used for removing domestic refuse, each containing two passengers, riding in grotesque state. All six display Masonic emblems and hold Stewards' wands in their hands.

"5. Two famous pillars, Jachin and Boaz."

The two pillars, which were plainly Ionic in George Bickham's design, are now of an indeterminate Order of Architecture. The pillars are stuck on the ends of staves, which are grotesquely disproportioned to their apparent size and weight.

The pillar-bearers are attended by a band of juvenile musicians, playing instruments of like kind with those of the preceding band. The musicians are escorted, in their turn, by two cripples wearing Masonic insignia.

"6. Three great Lights, the Sun Hiroglyphical to Rule the Day, the Moon Emblematical to Rule the Night, a Master Mason Political to Rule his Lodge."

The quaint phraseology of the *Westminster Journal* is here met with again. These three banners are succeeded by another on which is depicted

"7. The Entered Prentice's Token."

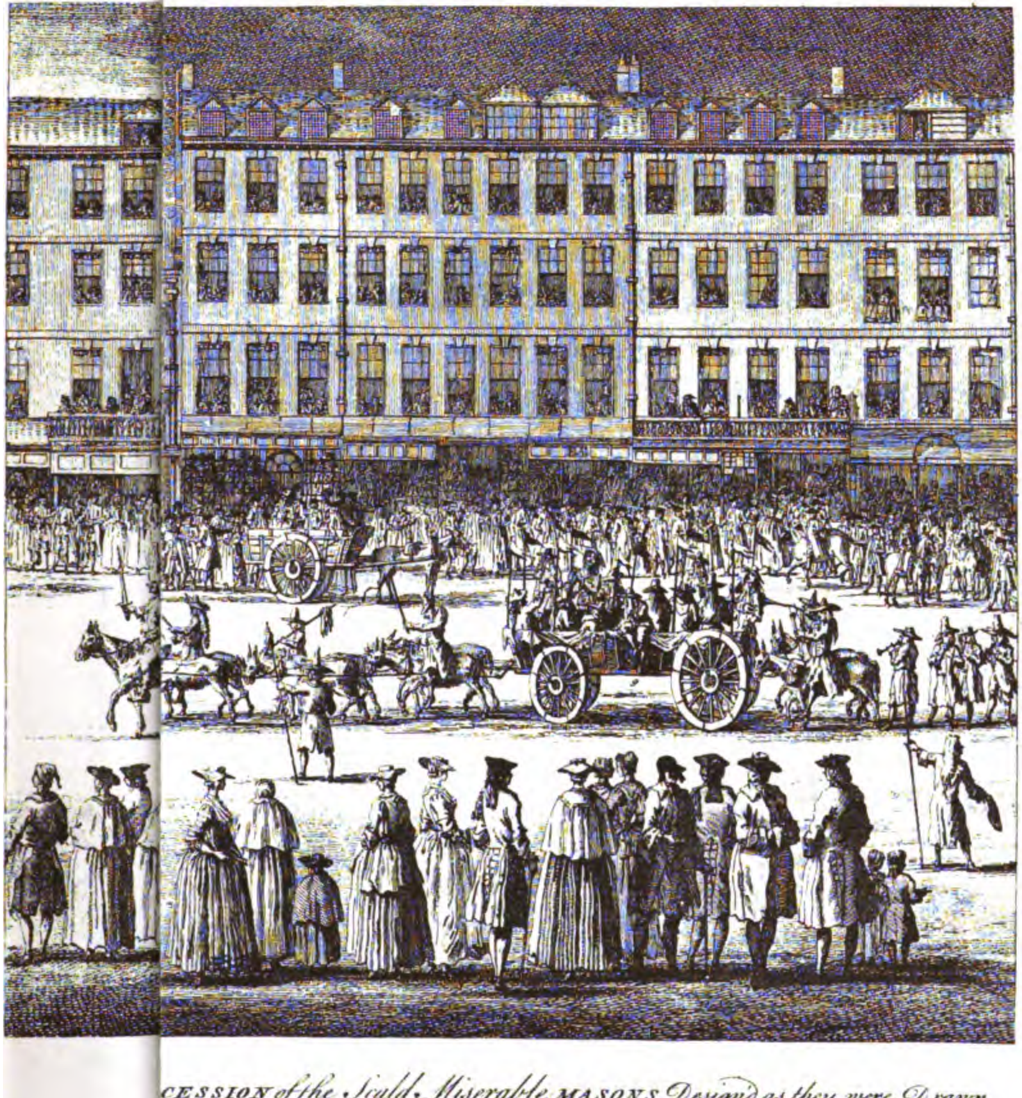
The grip is significant and unusual: both hands are left hands.

"8. The letter G famous in Masonry for differencing the Fellow-Craft's Lodge from that of Prentices."

We have elsewhere drawn attention to the use of the word Lodge as equivalent to Tracing-board, or assemblage of Symbols arranged in order for the purpose of condensing and conveying instruction. The Lodge, or Tracing-board, on this occasion is so large that it requires to be propped up by a group of men on foot.

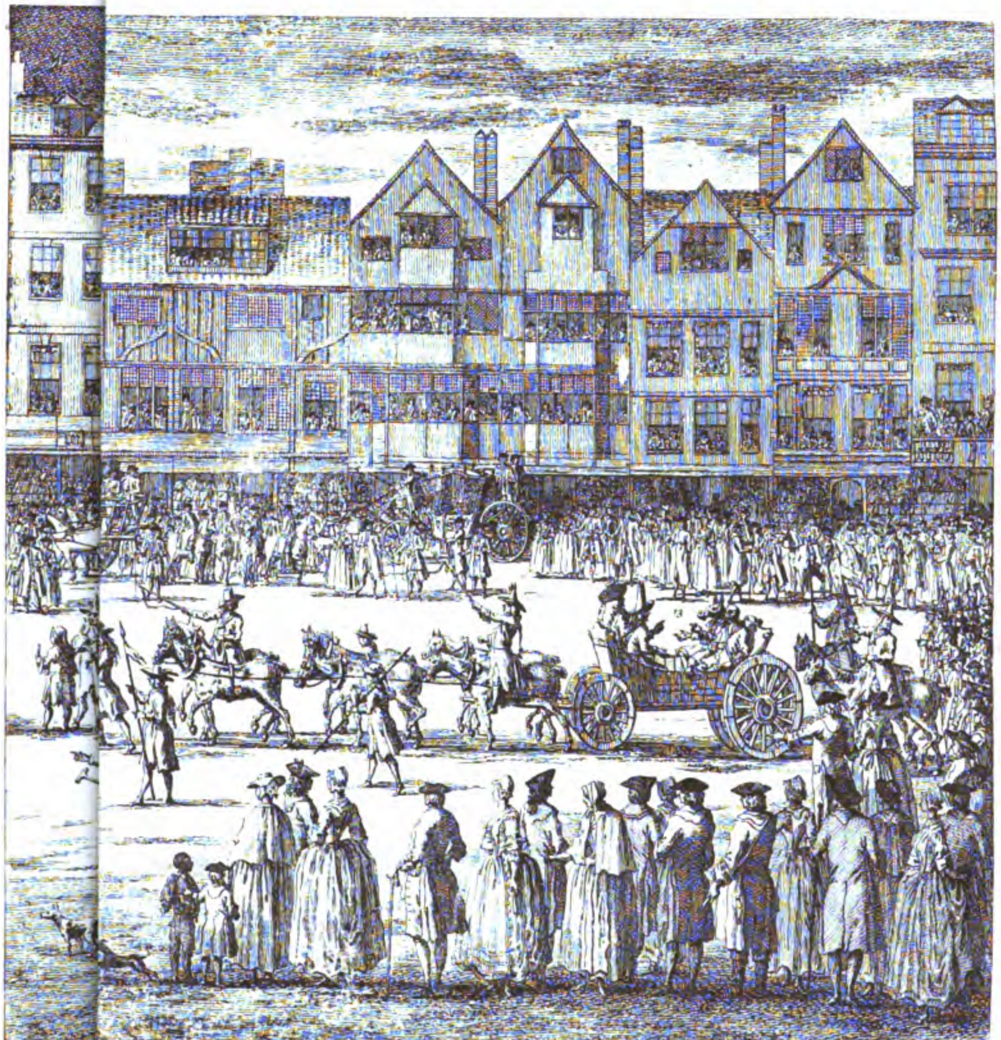
"9. The Funeral of a Grand Master according to ye Rites of ye Order, with the 15 Loving Brethren."

The large wagon, which serves as a funeral car, is drawn by six asses, with two postilions; one, with a huge hat and wig, is perched on the leaders, the other, humped as



CESSION of the Scald Miserable MASONS, Design'd as they were Drawn

Inverented & Engrav'd by A. Benoist.



op over

a Punchinello, is on the wheelers. The middle pair of donkeys is guided by a man on foot, who carries a ragged pennon over his shoulder. The wagon is crowded with the Loving Brethren, who are, for the most part, sitting on the sides of the wagon, and contemplating the coffin of the Grand Master, which occupies the centre of the vehicle.

Another " Set of Musick " is interposed; men and boys, on horse and on foot, using their uncouth instruments with great apparent zeal. The band is accompanied by a burlesque figure, well in the foreground, equipped with a wooden leg, who has got tired of using his crutch, and, therefore, carries it jauntily, much as the javelin-men do their javelins.

"10. A Master Mason's Lodge."

Here again the word Lodge is used for Tracing-board. The banner depicts a coffin-lid with the letters MB, and is borne aloft on poles by two men, and propped up from behind by a third.

"11. Grand Band of Musick."

Still more discord on foot, led by two donkey-riders, sounding trumpet and kettle-drum of the burlesque type.

"12. Two Trophies; one being that of a Black-shoe Boy and a Link Boy, the other, that of a Chimney-sweeper."

Two urchins carry on high poles a Trophy or Coat-of-Arms, composed of shoe-brushes, shovels, links and sweeps' brushes.

Another discordant band of mummers, mostly boys, precedes a banner, on which shines an irradiated sun, with the letter G in its centre. The banner-bearer, who has an unmistakable wooden leg, is escorted by a second division of the discordant band, grotesquely clad, and obviously making the greatest noise possible.

"13. The Equipage of the Grand Master, all ye Attendants wearing Mystical Jewels.

All the noise and buffoonery were to usher in the State Chariot of the Grand Master, made out of a brewer's wagon, got up to resemble an open carriage. The wagon is drawn by six horses with postilions, and escorted by javelin men. Two of the four passengers have masks; one that of a sheep, the other, that of an ass. The other two passengers on the front seat have extravagant head-dresses. Finally, the Procession is closed by two horsemen, wearing Masonic insignia. Then the rabble surges up, and the Scald-Miserables pass on towards Temple Bar.

The previous pictorial representations of *Mock Masonry* were merely skits on the foibles of the Craft, and took no notice of the spectators. Antoine Benoist's design was quite different, and in it the spectators play a considerable part. Not only is the roadway, lined with them on both sides, but there is hardly a window, from garret to basement, all along the south side of the Strand that does not show a crowd of peering faces. In particular, the shop-fronts are filled with bevies of dames and their attendant squires. The peculiarity must not go unmarked that these shops are practically devoid of signs. Before the shops, coaches and carts are drawn up alongside the crowded pavement, and the vehicles are filled with well-dressed occupants. The corresponding line of spectators in the immediate foreground comprises more than a hundred figures,

men and women, on horse and on foot, drawn with great care and nicety. Among them will be found beaux and belles, workmen and servants, a Scots laddie and his lassie, a milkmaid with her pails, and a soldier with firelock and sword. Here another peculiarity must be remarked; there is hardly another weapon to be seen; the beaux are without swords.

The architectural details which form the background of Antoine Benoist's picture have the reputation of accuracy. In particular, the view of old Somerset House, before which the Procession is passing, is admitted to be a correct representation of that historic palace as it stood when George II. was King. Originally erected by Protector Somerset, and subsequently enlarged by three successive Queens of England, Anne of Denmark, Henrietta Maria of France, and Catharine of Braganza, it continued to be, as late as the marriage of George III., the jointure-house of the Queen of England. The architectural accuracy of Antoine Benoist's drawing was attested in the following century by the eminent antiquary, Edward W. Brayley, who reproduced a part of it, as including the best available representation of the North Front of old Somerset House. The building stands almost in the middle of Section A, and can be easily recognised by its three storeys and central *porte-cochere.* If the truth must be told the palace presents but a mean elevation.[1]

The date of the Procession, as given on the engraving, has been taken for the date of publication. This assumption must be erroneous, for a work of such scope and elaboration could not be contemporaneous with the event it professed to commemorate. It is even doubtful whether Antoine Benoist had settled in London at the time. There are indications tending to show that a considerable interval, probably to be measured by years, came between the last of the actual Processions and the date of publication. For instance, the notoriety of Andrew Montgomery, Guarder of Grand Lodge, must have had time to die out, as the prominent place allotted to him in the original engraving is now taken by another official, the Sword-bearer. The earlier in the century we put the publication, the harder it is to account for the omission of signs from the shop fronts, or the absence of swords from the sides of fine gentlemen. Again, the introduction of a conspicuous Scottish couple in their national costume hints at a later date. It was not till John, Earl of Bute, became obnoxious to the populace that the Scottish nationality attracted notice in London. All these indications are trivial, but they all point in the same direction, and combine to throw the actual date of the finished engraving towards the close of George the Second's reign.

Public Processions form no part of the Ritual of Freemasonry. At best, they can only be described as functions conducted by Freemasons under the sanction of the Craft. Strictly speaking, the Ceremonies of Freemasonry are confined to the Lodge-room. But the Lodge-room has an external wall, and Freemasonry has an external side. It would be held absurd to deny to the outer wall the architectural embellishment, which formed the glory of our Operative forefathers. Similarly, it would be absurd to proscribe the use of all Masonic adjuncts in our legitimate external functions. The danger is that symbols, which have meaning for the initiated, may be mistaken by outsiders for the gewgaws of personal vanity. The mummery of the Scald-Miserables was engendered by the Procession of March.

W. J. Chetwode Crawley.

[1] *Londiniana, or Reminiscences of the British Metropolis*, by E. W. Brayley, London, 1829. Four vols., 8vo. See, also, Clavel, *Histoire Pittoresque*; Paris, 1843; p. 103.

NOTES AND QUERIES.

MASONIC Book-Plate.—The Book-Plate described in *A.Q.C.*, vol. xviii., p. 27, and illustrated on p. 52, forms the frontispiece (without the letters B.P.) of a rare book, entitled "The Free Masons Repository" . . . . Birmingham: Printed by and for J. Sketchley, Auctioneer, No. 139, Moor Street. The book is not dated, but was in all probability published before 1794, inasmuch as Sketchley, who at one time was Provincial Grand Secretary of Warwickshire, resigned his membership of St. Paul's Lodge, Birmingham, in that year, in consequence of financial difficulties.

JOHN T. THORP.

Brother Thomas Harper.—In *A.Q.C.*, vol. xviii., page 2, is a brief account of the life of this Brother which differs a little from that given in Kenning's Cyclopædia of Freemasonry, but the difference is so slight that they may be reconciled; however, on page 4 we have:

> "Collar and Jewel of the Rose Croix or "Rosicrucian" degree. The jewel was made by Thomas Harper, and is a good specimen of English paste."

The inference to be drawn from this is that Thomas Harper was a Masonic jeweller, and presumably a member of the London Goldsmiths' Company. I have referred to W. J. Cripps's book on "Old English Plate," 6th edition, 1899, in which there is a very long list of members of the London Goldsmiths' Company, and between 1780 and 1832 there are only two members entered with the initials T.H., the first being Thomas Howell, of Bath, who was entered in 1791, but whose initials are in block type, the second, whose initials are thus: T·H. Cripps says these initials belong to Thomas Halford, who was entered in 1807, and that they were enclosed in a plain oblong. I have seen photographs of deacons' silver jewels—one belonging to the Newcastle-upon-Tyne Lodge No. 24, which was originally an Athol Lodge of September 24th, 1805; and the other which had belonged to the defunct Percy Lodge of Morpeth, also an Athol Lodge of November 26th, 1810. Both these jewels (although differing a little in pattern) have been stamped by the London Goldsmiths' Company and have T.H. in a plain oblong shield and the date letter R of 1812. Some of the Newcastle brethren claim these as having been made by Thomas Harper, but this cannot be unless Cripps has printed Halford instead of Harper.

W., (Durham).

The question which is here raised is not a new one. Several brethren have at various times expressed doubts about jewels bearing the letters T.H., and the evidence adduced that they were made by Thomas Harper has been little more than inferential. One jewel in the Q.C. Museum which is so marked is also engraved "*T. Harper, Fleet Street, Fecit,*" and in the Library of Grand Lodge accounts are preserved showing payments made to Harper for jewels supplied which bear the same mark, but even this did not seem sufficient proof, in view of the fact that he is entirely ignored by Cripps. I, therefore, put myself in communication with Sir Walter Prideaux, Clerk to the Goldsmiths' Company, and he has very kindly given me a copy of the entry in the book of Makers' Marks, registered at Goldsmiths' Hall. The entry is as follows:—

> "Thomas Harper, smallworker, 207, Fleet Street, E.C., entered at Goldsmiths' Hall, May 27th 1790 and May 5th 1810, removed to 29, Arundell Street, Fleet Street, July 11th, 1829."

Sir Walter adds:—

> "Cripps correctly ascribed the mark T H to Thomas Halford. Both Halford and Harper used the letters T H, but though the marks are similar there is a small discrepancy between them. However, for your information I may say that as Thomas Halford was a plate worker it is improbable that he ever made Masonic Jewels."

This seems to establish the fact that Thomas Harper did really make the jewels which we have hitherto ascribed to him. It will be noticed that we have now a little more information, namely, that he moved in 1829 to 29, Arundel Street. It was just about this time that he retired from some of his Masonic Lodges and went to reside at No. 1, Featherstone Buildings, Holborn. We have yet to find out where he died. I am inclined to think that it may have been at Southsea, where his two daughters had started a boarding school.

W.J.S.

Colours in Freemasonry.—From the minutes of the Old Dundee Lodge, No. 9, of September 24th, 1767, present No. 18.

> "Likewise Bro: Jones propos'd that the past Masters Uniformes shall be alter'd from purpell col'd Ribands to what they think proper."

Ibid, October 8th, 1767.

> "The Past Masters reported that they held a Meeting agreeable to a proposal of last Lodge night, and agree'd to fix their medals to a chain, which was approved of by the Lodge and carried Nem. Con."

H. SADLER.



CAST BRONZE JEWEL in the collection of Bro. E. Fox-Thomas.

(See A.Q.C. viii., 28.)

OBITUARY.

IT is with regret that we have to announce the death of Brothers :—

Robert Aland, Toowoomba, Queensland, on the 19th of March, 1904. He joined the Correspondence Circle in May, 1892.

Major John Woodall Woodall, 5, Queen's Mansions, Victoria Street, S.W., London, on the 21st of March, 1905. He joined the Correspondence Circle in June, 1904.

Edward Jackson, 16, Arlington Road, Surbiton, on the 24th of April, 1905. He joined the Correspondence Circle in March, 1904.

Robert Hudson, 24, Hotspur Street, Tynemouth, on the 3rd of May, 1905. He joined the Correspondence Circle in March, 1889.

Henry Maurice Danneel, 325, Camp Street, New Orleans, Louisiana, U.S.A., on the 26th of May, 1905. He joined the Correspondence Circle in March, 1901.

Edward Tickner Edwards, Camp Field, Overhill Road, Dulwich, S.E., London, on the 10th of June, 1905. He joined the Correspondence Circle in October, 1889.

Henry Foljambe Hall, F.R.Hist.S., 17, Collegiate Crescent, Sheffield, on the 18th of June, 1905. Bro. Hall was a writer as well as an ardent collector of books, and his "Napoleon's Letters to Josephine" formed a very valuable addition to Napoleonic literature. His work included also many magazine articles and lectures read before the Sheffield Literary and Philosophical Society. Although a comparatively young Freemason, he has been described as one of the best informed men in his city on Masonic literature. He joined the Correspondence Circle in June, 1900.

Walter Henry Stone, 24, Raleigh Gardens, Brixton Hill, S.W., London, on the 22nd of June, 1905. He joined the Correspondence Circle in November 1896.

Herbert William Pilditch Steeds, of Johannesburg, Transvaal, on the 16th of June, 1905. He joined the Correspondence Circle in October, 1891.

Thomas Sartoris Stout, 478, City Hall, Philadephia, U.S.A., on the 22nd of March, 1905. He joined the Correspondence Circle in October, 1904.

Robert Fischer, the well-known Editor of the German Masonic paper "Latomia," died on 4th February, 1905, after a short illness of only one week's duration. This sad event closed the life of one whose memory will be kept sacred, not only by the brethren of the Lodge Archimedes zum ewigen Bunde in Gera, but by the whole Fraternity at home and abroad. Bro. Fischer was an ardent Mason, and worked

for the cause of the Craft with unabated zeal until the end. The Lodge mentioned above developed under his leadership as W.M. for twenty-four successive years, until it became one of the most respected Lodges. Besides the work he bestowed on this particular Lodge and his literary work, he was President of the Union of German Freemasons, and in this capacity he earned the gratitude of many true Masons. It must have been a moment of great satisfaction to him to live to celebrate his 75th birthday on 19th July, 1904, and to preside at the centenary of his Lodge "Archimedes" on the following 30th October. He had since the year 1894 edited the "Latomia," which has now passed into the hands of his son, Bro. Paul Fischer. He joined the Correspondence Circle in June, 1904.

G.A.V.

It is with regret we have also to record the demise of **Dr. Karl Kellner,** of Hallein (Austria), and Runcorn, Manchester and Liverpool (England), which took place at Vienna, on the 7th June, 1905. Bro. Kellner was a member of Lodge Humanité in Vienna, and was an honorary Grand Master of the Scottish, Mizraim and Memphis Rites in Germany and Great Britain and Ireland; in Germany the S.G.C. has some thirty to forty Craft Lodges under its obedience. Some little while ago Bro. Kellner informed the writer of this notice that he was led into Chemistry through inheriting the Rosicrucian MSS. of his grandfather. A man of very fine physique, about a year ago he had some serious illness in which his life was despaired of, but recovering from this he left for Egypt, and had only just returned in apparent good health, when he succumbed to an aneurism. He advised from Egypt that he intended to join the Correspondence Circle of the Quatuor Coronati Lodge. The Doctor, besides his Chemistry, was a great authority in Occult Matters, and had a work on the subject in hand. Truly, birth is a mystery, life is a mystery, and death is a mystery. Bro. Kellner leaves behind him an inconsolable widow, two sons and four daughters.

J.Y.



ENGRAVED JEWEL in the possession of Bro. F. G. Swinden.

(Obv. and Rev. the same.)

CHRONICLE.

THE Scottish Rite in U.S. is increasing in numbers and its teachings are working for good. Many men come hundreds of miles to the meetings, and last month, out West, I met one whose trip was over 1100 miles. In the Indian Territory they are building a Temple costing £20,000, the money being all subscribed in fifteen minutes. It will stand on the top of a hill with a Tower and an Electric Light with revolving reflector, casting a light 40 miles in every direction, so that Brethren in the small towns can see when work is to be done and can come to the meetings by inter-urban trains forty miles or more. This seems almost a fable, but it is true. Little towns of 10,000 inhabitants have $75,000 temples of the Rite out on the prairies.

F.W.

THE annual Festival of the Royal Masonic Institution for Girls was held on the 18th May, 1905, under the presidency of Bro. Colonel Mark Lockwood, Provincial Grand Master for Essex, when subscriptions were announced amounting to £24,297 8s. A month later (28th June) a similar Festival was held in support of the Royal Masonic Institution for Boys, with the Rt. Hon. the Earl of Cork and Orrery, Provincial Grand Master for Somerset in the Chair, the total amount of the lists being £25,046 6s. The total subscriptions to the three Central Masonic Charities during the present year therefore amount to over £88,796.

A brother writes from South Africa: "In perusing the pages of the book (St. "John's Card) I discovered the name and address of my brother, whom I have been "unable to locate for some years, although I have tried many means. I little expected "to find it there."

ON the 22nd June the Sheik ul Islam and the Consul General of Turkey invested Bro. John Yarker with the Decoration of Chevalier of the Iftihah, sent him by the Sultan of Turkey, in appreciation of his efforts in Archæology and kindred subjects. Bro. Yarker, in thanking Bro. Quilliam Bey, spoke well of the courtesy which he had received from all classes of Turks when in that country, and said that the Sultan of Turkey was a powerful ruler, and a power in the world of Islam, and that he would wear with pride the Decoration conferred upon him along with others, which had been given to him without solicitation, and that he was inclined to consider it of as great value as any similar rank conferred upon him.

The following members of the Quatuor Coronati Lodge and Correspondence Circle have this year been honoured with Grand Rank in Grand Lodge and Grand Chapter of England :—

		Craft.	R.A.
Bro.	The Rev. V. P. Wyatt, M.A. ...	G.Chap. ...	G.P.S.
,,	Thomas Cohu	G.Std.B. ...	A.G.D.C.
,,	William Lake (re-appointed) ...	A.G.Sec. ...	A.G.S.E.
,,	Gotthelf Greiner ,, ...	A.G.Sec.G.C....	
,,	Henry Sadler ,, ...	G.Ty. ...	G.Jan.
,,	A. G. P. Lewis	P.G.D. ...	P.G.Std.B.
,,	J. Gordon Langton	P.D.G.D.C. ...	P.D.G.D.C.
,,	Samuel A. Macartney... ...	P.A.G.D.C. ...	P.A.G.D.C.
,,	Gotthelf Greiner	,, ...	
,,	John T. Thorp	,, ...	P.A.G.D.C.
,,	W. Metcalfe	P.G.Std.B. ...	,,
,,	C. E. Ferry	,, ...	,,



Mug in the Collection of Bro. E. Fox-Thomas.

MASONIC CHIVALRY.

BY BRO. J. LITTLETON, P.M. 326.

THE articles which appeared under this title in vol. xvi., p. 171, and vol. xvii., p. 17, with the supplementary paper, "The Marencourt Cup," in vol. xviii., p. 13, record the truly fraternal conduct of Capt. Louis Marencourt, of St. Malo. The following extracts from our Bristol records show that Capt. Marencourt was not the only French privateer's-man who recognized the claims of Masonic brotherhood, and that Capt. Pierre Cugneau, of Bordeaux, was animated by similar feelings, when Thomas Guthrie, master of the Bristol vessel *Friends Increase*, appealed to him as a Brother in distress.

The *Friends Increase*, a brigantine of about 120 tons burthen, was captured on September 10th, 1813, while on a voyage from Messina to Bristol, with a cargo of oil, wine, almonds and pumice stone, by the French privateer *Comet*, of Bordeaux, commanded by Capt. Pierre Cugneau. When Capt. Guthrie went on board his captor he made himself known—*as a Mason*—to Capt. Cugneau, who finding his prisoner to be a Brother in the Craft, *immediately* released him, together with the whole of his crew, at the same time returning the vessel and cargo, valued at £8,000.

The procedure appears to have been practically the same as in the case of Capt. Marencourt and the Irish Brother a few months earlier, Capt. Guthrie being simply called upon to give a "Bond of Exchange," undertaking that on his return to England he would do his best to obtain the release of an equal number of French prisoners of war. Capt. Guthrie was to be considered as exchanged for one John Morreau, who had apparently broken his parole, as it was distinctly specified that a certificate should be obtained from the Transport Board that John Morreau should be *considered as released;* "he having recently made his escape from the vessel by which he was captured." The crew, six in number, were to be exchanged for Mathurin Audouin, Jean Mailler, Hysainte Duphot, and any other three French mariners who shall be Masons and prisoners of war.

The *Friends Increase* did not reach Bristol until two months later; her arrival is recorded in the weekly shipping list published on Saturday, November 13th, 1813. Capt. Guthrie at once brought the matter before his Lodge—the Union, No. 213, which was erased in 1838—and requested the assistance of the members in fulfilling the promises he had made to Bro. Cugneau. The entry in the minute book of the Union Lodge for November 11th, 1813, is as follows:—

"Brother Thomas Guthrie, late Master of the Brig *Friends Increase*, attended in "his place as Member of this Lodge; and informed us that he was taken Prisoner with "the whole of his crew, consisting of six other persons, on the 10th September last "past, by the French Privateer Brig *Comet*, commanded by Capt. Pierre Cugneau, in "Lat. 37° 25′ N., Long. 11° 34′ W.; and that he was released, together with the whole "of his Crew, and his Ship and Cargo restored to him by the Captain, in consequence "of his being a Brother Mason, and on the following conditions, viz.:—That Brother "Guthrie in exchange for himself should immediately on his return to England obtain "a Certificate, to be sent from the Transport Board to the French Government,

" specifying that John Morreau, French Prisoner of War, shall be considered by the " English Government as released; he having recently made his escape from the vessel " by which he was captured on his voyage. And that the ship and cargo, worth about " Eight Thousand Pounds, together with the remainder of the crew, consisting of " Thomas Hesledon, passenger; Thomas Reynolds, mate; William Solly Wells, Edward " Wotton, James Dark, and Frederick Rush, mariners, should be released and restored " with the vessel, which Brother Guthrie has brought to England, with the whole of " her Cargo, on the following conditions; that is to say, Thomas Reynolds to be " exchanged for Mathurin Andouin, Thomas Hesledon for Jean Mailler, William Solly " Wells for Hysainte Duphot, and the remaining 3 mariners shall be exchanged for " three French mariners, who shall be Masons and Prisoners of War.

" Resolved;—That this Lodge on duly considering the above interesting state- " ment do furnish the Grand Lodge of this District with a copy of this minute and " request their advice thereon."

When the matter was brought before the provincial authorities they at once summoned a " Provincial Grand Lodge of Emergency," to meet at the Freemasons' Hall, Bristol, on November 22nd, 1813; for the purpose of considering the case, and dealing with it in a formal manner. The minutes of this meeting are as follows:—

" The Lodge was opened in due form at 7 o'clock, when the Masters of Lodges " made satisfactory reports of their respective Lodges.

" Bro. John Mills of the Union Lodge then stated to the Master the nature of " this Meeting; which he thought should be known for the benefit of the Craft, and " begged to read the Minutes of his Lodge of the 11th November, 1813, which set " forth:—' That on the 10th September last past, in Lat. 37, 25 N., Long. 11, 34 W., " the Brig *Friends Increase*, Capt. Thos. Guthrie, of this Port, was captured by the " French Private Ship of War *Comet* of Bordeaux, commanded by Capt. Pierre Cugneau, " on her voyage from Messina to Bristol, and on Capt. Guthrie going on board the " *Comet*, and making himself known as a Mason to Capt. Cugneau, (being also a Mason), " he immediately released Capt. Guthrie, his Vessel and Cargo valued at £8,000, " together with the whole of his Crew: merely on his executing a Bond of Exchange, " declaring that on his arrival in England he would do his endeavour to prevail on the " Transport Board to return in Exchange for Capt. Guthrie and his Crew, seven in " number, the release of John Morreau, Mathurin Andouin, Jean Mailler, Hysainte " Duphot, and any other three Frenchmen, Prisoners of War and Masons, that our " Government may choose.'

" Capt. Guthrie and }
" Thos. Reynolds } Affidavits of the truth of the before mentioned " circumstances, and an Extract from the Log Book of the *Friends Increase* of the said " 10th day of September; with the Affidavit of Mr. George Sawtall, Merchant (of this " City), Consignee, with respect to the value of the Cargo, sworn before Mr. Alderman " Evans at Bristol the 20th November instant.

" Upon which it was proposed, seconded, and unanimously agreed, that the " M.W.P.G.M., D.P.G.M., the W.G.P.S.W., and Brother J. Mills be a Committee for " the purpose of sending the Documents, and drawing up a Memorial to our M.W. " Grand Master, H.R.H. the Duke of Sussex, requesting his Royal Highness would be " graciously pleased to use his influence with his Majestys Government for the purpose " of accomplishing the object we have in view.

"On the motion of Bro. Kirby, seconded by Bro. Gwyer, it was unanimously "resolved, that the Thanks of the Brethren of this Grand Lodge are justly due, and "hereby given, to Bro^{r}. Pierre Cugneau, for his liberal and magnanimous conduct as "before described."

The memorial, which was presented the Duke of Sussex a few days later, was in the following terms:—

"To His Royal Highness, Augustus Frederick, Duke of Sussex; and Illustrious "Grand Master of the Fraternity of Free and Accepted Masons within "the British Dominions.

"The Brethren in Provincial Grand Lodge for the City and County of Bristol "assembled, send Greeting.

"Whereas it hath been made manifest to this Lodge, that much advantage hath "arisen to our Craft, and that Great Good Fellowship hath been produced between "those of our Brethren who bear arms in the Military and Naval Service of His "Majesty, as well as those who being engaged in the Merchant Service have occasion to "navigate the High Seas, by the cultivation of reciprocal inquiry between themselves "and the subjects of Foreign Nations, whether they are United by the Universal Bonds "of the Craft. And it appearing to Us that the mutual good offices which are known "frequently to result from discoveries made by such Inquiry tend greatly to alleviate "the unavoidable calamities of War, and to extend the principles of the Order. And "that a most remarkable instance and proof thereof is to be found in the report "presented to this Provincial Grand Lodge this evening by a Deputation from the Union "Lodge No. 213 of this District. It was resolved that the Provincial Grand Lodge do "cause a Memorial comprising the attested Proof of the same to be presented to our "Most Worshipful Grand Master, and dutifully entreating Him, that He would be "pleased to lay the same at the feet of our Gracious Protector the Prince Regent, in "whose Exalted Benevolent and Royal Munificence we do most humbly confide, in the "Hope that His Royal Highness will be most graciously pleased with reference to the "written obligation entered into by the Commander of the English Brig with the "Captain of the French Privateer, accompanying the memorial (Number two), to "authorise the Honourable Commissioners of the Transport Office to grant a certificate "releasing John Morreau as Prisoner of War, and to give Freedom to the three French "Prisoners of War named in the said obligation, together with three such other "Prisoners of the rank of Mariners who shall belong to the order, as in the wisdom of "the said Honourable Commissioners they may see meet; in exchange for the person "of the Commander and his crew, amounting to the number seven, who have actually "received their Liberty after Capture, in addition to the liberal restoration of a property "to the value of Eight Thousand pounds belonging to His Majesty's subjects. In com- "pliance with the above resolution the Provincial Grand Master has caused the seal of "this Provincial Grand Lodge to be hereunto annexed.

"We pray the Grand Architect of the Universe in His Bounty to grant Your "Royal Highness Wealth and Length of Days.

"Dated this 22nd day of November, A.L. 5813."

To this memorial the following reply was received:—

"London, November, 1813.

"Sir and Brother,

"I have received your letter of the 25th inst. with the accompanying papers "which I had the Honor to lay before the Duke of Sussex, and His Royal Highness

" commands me to say that he will take the case alluded to into His immediate considera-
" tion. You will have the goodness to present to the P.G.M. and Brethren who wished
" you to forward those papers to me my most fraternal greeting and assure them that
" I will do all in my power to further their just request.

" I have the honor to be, &c.,

" A. J. de Costa.

" To F. C. Husenbeth, Esq.,
" Bristol."

I can find no other reference to this matter in our local records, but I have no doubt the influence of H.R.H. the Duke of Sussex secured the prompt release of the prisoners.

As an example of Masonic Chivalry, and an illustration of the value of Masonry, the release of Capt. Guthrie, and the restoration of his ship, is even more noteworthy than the Marencourt incident, for this was not a case of merely refraining from the destruction of a valueless prize, the *Friends Increase* with her cargo being valued at the substantial sum of £8,000. It is interesting also to note the prompt but strictly constitutional efforts of the Bristol Brethren to discharge a portion of the great debt which they owed to Bro. Pierre Cugneau for his kindness to one of their number.



Apron in the Collection of Bro. E. Fox-Thomas.

SOME FRESH LIGHT ON THE OLD BENGAL LODGES.

BY BRO. THE REV. W. K. FIRMINGER.

IN vol. XVI. of the *A.Q.C.* I was permitted to state "some queries concerning the history of Calcutta Lodges." May I now be allowed to answer my own questions? That I am at all able to do so is due to the kindness of W. Bro. H. Sadler. The present District Grand Lodge of Bengal possesses no records older than 1860. For some years past the records of Lodges *Star in the East* (No. 67 E.C.) and *Industry and Perseverance* have not been available, and now that they once more have been taken out of custody are found to be deplorably defective. Lodges *True Friendship* (No. 218 E.C.) and *Marine* (No. 234 E.C.), thanks in one case to a fraudulent officer and in the other to an insane one, have lost all their early records. Lodge *Humility with Fortitude* (No. 229 E.C.) has its records and its register all most complete from 1804 to the present day. In the absence of the old records we have the now exceedingly scarce *History of Freemasonry in Bengal* compiled some forty years ago by Bro. A. D'Cruz, who had at one time the now vanished records of the old Provincial Grand Lodge in his possession. Bro. D'Cruz died in London, and if any brother should chance to trace his papers and return them to the District Grand Lodge he would indeed be a benefactor to Bengal Masons.

About the time I stated my "queries" I had set to work to bring out a new edition of D'Cruz's work, and had already discovered that the book, in the light of fresh information locally obtained, would require re-writing. Up to this point I had only seen the original edition of Lane's *Records.* When, however, I perused a second edition, I found on p. 186 a reference to a document which D'Cruz had clearly never seen, and which, I am told, W. Bro. Lane himself never saw—the return of the Prov. Grand Lodge of Bengal, dated 1st March, 1793. Knowing well of W.Bro. Sadler's world-wide reputation for kindness to Masonic students, I ventured to write to him and ask if he could find time to search for the return in question. The result was not only the discovery of that document alone, but of a number of others, all of which W.Bro. Sadler had copied for me. The results of these finds will be described in the introduction to the *Early History of Freemasonry in Bengal,* which, with the sanction of the R.Wor. the D.G. Master of Bengal, will very shortly be published for the benefit of Masons, by Messrs. Thacker Spink & Co, of Calcutta. In this place I propose to give such results as will enable Masons in England to add some annotations to their copies of Lane's *Records.*

The general history of Lodges *Star in the East* and *Industry with Perseverance* is quite plain sailing. Neither Lodge seceded to the Atholls, but both, being mainly composed of free merchants and the Company's servants who traded, felt severely the effects of the Napoleonic wars. In those times the insurance of freights to Calcutta reached enormous sums, and vessels were frequently captured by the French who had the incalculable advantage of a strong basis at the Isle of France. It then even seemed that the Danes at Serampore might cut out the English in Calcutta. Under these circumstances the two premier Lodges in the early years of the XIXth century fell into abeyance.

The story of Lodge *Humility with Fortitude* is also fairly clear. Founded in 1773 in connection with the Bengal Artillery, it went into abeyance, so far as work in Calcutta was concerned, in the general decay of Masonry during the wars in the Carnatic 1781-1784. It was re-warranted by R.W. Bro. Williamson, who had full powers from the Grand Lodge of England. The Prov. Grand Lodge, however, asserted a right to elect its own Grand Master, and, in defiance of instructions from England, elected and installed W.Bro. E. Fenwick in opposition to Bro. Williamson, the lawful acting Prov. Grand Master. After repudiating Fenwick, the Grand Lodge of England ultimately confirmed his appointment, but in the meanwhile the rebellious Prov. Grand Lodge had set aside the warrants granted by Williamson, and granted to Lodge *Humility with Fortitude* yet another warrant—dated 1787. In 1793 Lodge *Humility with Fortitude* was numbered 293 of England. At the time of the Union of 1813, although the Lodge had long ago seceded to the Atholls, it yet remained on the Grand Lodge books, and so was numbered as No. 373 as a regular Lodge and No. 402 as an Atholl. The early number was subsequently erased.

The history of Lodge *True Friendship* is more complicated. Tradition assigns the Lodge to the 3rd Brigade of the Bengal Army. At different times the Grand Lodge of England recognised no less than three Lodges attached to this Brigade.

No. 444.	The Eighth Lodge of Bengal	with the 3rd Brigade.	
No. 452.	The Tenth "	"	Muxadabad (Murshedabad).
No. 482.	The Twelfth "	"	"with ye 3rd Brigade."

The Lodge No. 444 or 8th of Bengal appears for the first time in the Engraved Lists in 1775, together with the 5th, 6th and 7th Lodges of Bengal. The 6th, 7th and 8th Lodges were all erased on February 10th, 1790.

Apart from the numbers of the Grand Lodge lists, we know practically nothing of the Brigade Lodge until 1787, when the 3rd Brigade for a short time was in garrison at Calcutta. The Brigade brought with it a Lodge which claimed

1. To be No. 12 of Bengal.
2. And to have been constituted at "Muxadabad" by the R.W. Bro. S. Middleton in December, 1773.

Now No. 482, "the 12th Lodge," appears for the first time in the *G.L.* list in 1778. Ten years later it appears as No. 388, and in the calendar for 1793 it is given as No. 316 Lodge *St. George in the East*, and the year 1775 is given as the date of its Constitution. (See Gould: *Four Old Lodges*, p. 78.)

I can only conjecture that the 3rd Brigade Lodge which came to Calcutta was indeed the 12th Lodge of Bengal, but that while at Murshedabad it had taken over the warrant originally granted to the 10th Lodge by Middleton in 1773. The Lodge bore the English Grand Lodge number of the Bengal 12th Lodge—482, which had become 316.

After a short stay at Calcutta, the Brigade marched to Berhampore. Some civilians whom the Lodge had taken under its fold then petitioned to be formed into a new Lodge: and were locally warranted in 1788 as the "Twelth Lodge of Bengal." And here Bro. D'Cruz and his copyist have gone astray.

It has always been supposed that this new civilian Lodge was the present Lodge *True Friendship*. On the contrary the new Lodge was the present *Anchor and Hope*. The Lodge with the 3rd Brigade, the 10th of Bengal, was named in 1793 *True Friendship*.

Its civilian offspring was first of all known as Lodge *St. George in the East,* but being composed mainly of mariners it changed its name to *The Anchor and Hope.*

The next stage in the confusion was when in 1793 the Grand Lodge attempted to revise its numbering. The Prov. Grand Lodge had already altered its own numbering, and the Military Lodge *True Friendship* from being No. 10 was now No. 4, and *Anchor and Hope* from being No. 12 was now No. 6. The English numbering in March, 1793, was :—

English No.		*Provincial No.*
70	Star in the East	1
167	Industry with Perseverance	2
350	Unanimity	3
[292	The Muxadabad Lodge. Constituted by Middleton in 1773.]	Omitted from Returns of Prov. G. Lodge.
388	True Friendship	4
292	Humility with Fortitude	5

The Grand Lodge, finding a gap where the Muxadabad Lodge had once stood, placed *Anchor and Hope* in it, and thus in the Warrant of Confirmation under which *Anchor and Hope* is at present working, that Lodge, founded in Calcutta in 1787, is stated to have been founded at Muxadabad by Middleton in 1773 ! At the same time, for many years, *True Friendship* has claimed to have worked under one and the same warrant.

In some of the Masonic Calendars Lodges *Anchor and Hope* and *Marine* are said to have been both founded in 1775. Why so? Is it not because the two Lodges were originally one—the "Marine Lodge of the Anchor and Hope." *Marine,* I take it, was the result of a secession to the Atholls of members of *Anchor and Hope* in 1801. The date 1775 is perhaps due to the fact that Lodge *St. George in the East*—the original name of *Anchor and Hope*—is stated in the Calendar of 1793 to have been founded in that year. Lodge *Marine,* until the date of its Atholl warrant, is unheard of in the local history, and yet it preserves the tradition that it worked under the Regular Grand Lodge. My conjecture falls in with the known facts.

I will now give what I take to be the historical order of the oldest Calcutta Lodges.

1. *Star in the East.*	Founded April 16th, 1740. First placed on Engraved Lists in 1750, when it took the place of the recently erased Lodge Three Tuns, No. 185. In 1756 it appears as "The Third Lodge, Calcutta, in the East Indies." In 1773 it is "The First Lodge of Bengal." For numbering see Lane's *Records.*
2. *Industry with Perseverance.*	Founded February 7th, 1761. Appears first in Engraved Lists in 1769 as "No. 245 the Eighth Lodge, Calcutta, E. Indies." See for numbering, Lane, *Op. Cit.*
3. *Humility with Fortitude.*	Founded in 1773.
4. *True Friendship.*	Founded in 1775 as Lodge *St. George in the East* No. 12 of Bengal. Takes the warrant and name of an older Lodge, *True Friendship,* but not the English numbering. Its earlier offspring, founded in 1788, takes the name dropped but subsequently alters it to *The Anchor and Hope.*

5. *The Anchor and Hope.* Locally constituted in 1788. Artificially placed by Grand Lodge in the place of the Lodge whose warrant had been in fact taken by the younger *True Friendship.*

Thus in 1793:—

Anchor and Hope was No. 292.
Humility with Fortitude was No. 293.
True Friendship was No. 388 altered to 316.

The story of the secession to the Atholl constitution of Lodges *Humility with Fortitude* and *True Friendship*, is by no means clear. The latter Lodge returned with the Brigade in 1793 and was reported by Prov. Grand Lodge in 1798 to have become extinct. I expect that the Atholl Lodge *True Friendship*, warranted in 1797 (but really in 1798) was a secession from Lodge *Humility with Fortitude.*



MUG in the Collection of Bro. E. Fox-Thomas.

A NEWLY DISCOVERED VERSION OF THE OLD CHARGES.

BY BRO. F. W. LEVANDER, F.R.A.S.,

P.Prov.S.G.D., P.Prov.G.T. (R.A.), Middlesex.

Local Secretary, Middlesex & North London.

IT was not till after the year 1839, when Mr. J. O. Halliwell surprised the Masonic world by reading before the Society of Antiquaries an essay on "The Introduction of Freemasonry into England," giving an account of a manuscript discovered by him in the British Museum, that any interest was taken in what are now known as the Old Charges. Some twenty years afterwards Bros. Hughan and Woodford commenced their researches as to these manuscript Constitutions of the Operative Masons, which have led to such valuable results. Others have followed in their wake, but for a full description of the various versions we must refer to Bro. Hughan's classic work, "The Old Charges of the British Freemasons," the first edition of which was published in 1872, the second in 1895. In the second edition Bro. Hughan was able to describe no less than 66 manuscripts, in addition to nine printed versions. During the last ten years a few more manuscripts have come to light, and now I have the pleasure of announcing the discovery of yet another, which has recently come into my possession, and of which a transcript is given below. The manuscript is contained in a copy of the 1738—the second—edition of the Book of Constitutions. It is written, as will be seen by the accompanying photographs, in what may be best described as "copper-plate" (with the exception of a few words in printing characters) on both sides of six of the nine fly leaves at the commencement of the volume, each page having a catchword. The pages measure 7⅜in. by·5½in. Dr. Warner, the Keeper of the MSS. at the British Museum, who very kindly examined the manuscript for me, gave it as his opinion that it was written in the first half of the eighteenth century, probably about the year 1740. The water-mark, with its inscription *Pro Patria*, is, unfortunately, too common to afford any clue to the date.

A point presents itself, which, though slight, might perhaps be of some use in determining the lineage of some of the copies of the Old Charges. In the present MS. we read (p. 163, line 2) that Geometry is the science that "soundeth to all others." Having noticed the resemblance between this and the Papworth MS., I collated the whole of the latter document and found Geometry similarly described, the long "s" being erroneously printed as "f" in the first edition of the "Old Charges." Some MSS. have various parts of the verb "to found." It would be interesting to ascertain, if one could, when the confusion between the long "s" and "f" first manifested itself in these documents. Those containing the former might claim the older ancestry. I have been very courteously informed by the Chief of the Staff engaged on the Oxford English Dictionary (which has not yet reached the letter "s"), that the use of the verb "to sound," in the sense of "to tend," does not appear to occur before the year 1340.

I append also Bro. Hughan's remarks.

THE LEVANDER-YORK MS., D42, BRANCH (b),

A.D. 1740 *circa.*

The Might of the Father of Heaven, with the Wisdom of his blefsed *SON*, thro' the Grace of *GOD*, and Goodnefs of the *HOLY GHOST*, that by three Persons in one *GOD-HEAD*, be with us at our Beginning, and give us Grace so to govern us here in this Life, living, that we may come to his Blifs, that never shall have Ending. Amen.

Good Brethren *and* Fellows!

Our Purpofe is to tell you how and in what Manner this worthy Craft of Masonry began, and afterwards how it was founded by worthy Kings and Princes, and by many worfhipful Men. And alfo to them that be here we will declare the Charges that belong to every true Mason to keep; for in good Truth, if you take good Heed, it is well worthy to be kept, for a worthy Craft and a curious Science; for there be Seven liberal Sciences, of the which Seven it is one of them, and the Names of the Seven be thefe.

The First is Grammer; and that teacheth a Man to fpeak truely, and write truely.

The second is Rhetorick, and that teacheth a Man to speak fair in fublime Terms.

The third is Logick, and that teacheth a Man to difcern between Truth and Falshood.

The Fourth is Arithmetick, and that teacheth a Man to reckon and accompt all manner of Numbers.

The fifth is Geometry, and that teacheth Meet and Meafure, and so all other things, of the which is annexed Mafonry.

The Sixth is Musick, and that teacheth a Man Song and Voice, Tongue and Organ, Harp and Trumpet, &

The seventh is Aftronomy, and that teacheth a Man to know the Courfe of the Sun, Moon and Stars. Thefe be the seven liberal Sciences, the which seven be all founded by One (i.e) Geometry; and this may a Man prove, that the Science of the Work is founded by Geometry, for Geometry teacheth Meet and Meafure, Pounderation and Weight of all manner of things on Earth; so there is no Man that worketh any Craft, but he worketh by fome Meet or Meafure; nor no Man that buyeth or selleth but by some Meet or Meafure, or by some Weight; and all this is Geometry. And Merchants and all other Craftsmen, and all other of thefe seven liberal Sciences, and efpecially the Plowman, and Tillers of all manner of Grain, Seeds, Vines and Flowers, and Planters of other Fruits and Vegetables: For in Grammer, nor Rhetorick, nor Aftronomy, nor in any other Science, can no Man find Meet or

Meafure without Geometry; wherefore we think this Science most worthy, and soundeth to all others.

How that thefe worthy Sciences first begun I shall you tell.—Before Noah's Flood there was a Man that was called Lamech, as it is written in the Holy Bible, *Gen. Ch.* 4. and ihis Lamech had two Wives, whofe Names were Adah and Zillah; by Adah he got two Sons, Taball and Tuball; and by Zillah he begot a Son and a Daughter, and thefe four Children founded the Beginning of all Crafts in the World; the eldest Son Taball founded Geometry, and he had Flocks of Sheep, Land in the Fields, and first wrought fine Work of Stone; and he (as it is noted in the above Chapter) and his Brother Tuball, founded the Craft of Musick, Song & Tongue, Harp and Organ; and the third Brother, Tuball Cain, founded the Craft call'd the Smith's Craft, of Gold, Silver, Copper, Iron and Steel; and the Daughter founded the Craft of Weaving: And thefe Children knew well that God would take Vengeance of the World for Sins, either by Fire or Water; wherefore they did write thefe Sciences that they had found, on two Pillars of Stone, that they might be found after Noah's Flood, and one Pillar was of Marble, for it would not burn; and the other Pillar was of Stone call'd Laternefs, and that would not drown.—Our Intent is to tell you truely, how thefe Pillars was found, in which thefe Sciences were written.

The great Harmonife, was Chub, his Son, the which Chub was Noah's Son; Harmonise was afterwards call'd Harmise, the Father of wife Men, he found one of the Pillars of Stone, and he found the Science written therein; and he taught it to other Men, and at the making of the Tower of Babell, that place was of Masonry made much of; and the King of Babilon, that Height, Nimrod, was a Mason himself, and loved well the Craft, as it is said by Masters of History. And when the City of Nineveh, and other Cities of the East should be made, Nimrod sent 60 other Masons at the Rogation of the King of Nineveh his Coufin; and when he sent them forth, he gave them Charge that they should love truely together, and that they should serve their Lord for their Pay, so that their Master might have Worship, and all that belongs to him: And other Charges he gave them; and this was the first Time that any Mason had any Charge of the Craft.

Moreover, when Abraham and Sarah went into Egypt, there he taught the 7 Sciences to the Egyptians, and he had a worthy Schollar, that Height Euclid, and he learned right well, and was a Master of the 7 Sciences Liberal: And in his Days it befel, that Lords and States of the Realm had so many Sons that they had begotten, fome by their Wives, and some by the Ladies of the Realm (for that Land is a hott Land, and plenteous of Generation) and they had not a competent Living for their Children, and therefore they had much Care; and then the King of the Land made a great Counsell and Parliament, how they might find honest Employment for their Children, as Gentlemen; and they could find no manner of good way; and then they did cry throughout all the Realm, that if there were any Man that could inform them, that he should come to them, and he should be well rewarded for his Travel; after this Cry was made, then came this worthy Clark Euclid, and he said to the King and to all the great Lords, "if you will take me to your Children to govern and to teach them

one of the 7 Sciences, wherewith they may live honestly as Gentlemen should; under a Condition that you will grant me a Commifsion to have Power over them, and to rule them after the Manner that the Science ought to be ruled; and that the King and all his Councel granted him anon, and sealled the Commifsion. And then this worthy Doctor took to him thefe Lords Sons, and taught them the Science of Geometry in Practice, to work in Stone, and all manner of worthy Work that belongeth to building Churches, Temples Castles and Towers, and all other manner of Buildings, & he gave them a Charge on this manner. The

First was, that they should be true to their King, and to the Lords that they serve, and that they should live well together, and to be true each one to the other, and that they should call each one his Fellow or his Brother, and not his Servant or Knave, nor any foul Name, and that they should truely deserve their Pay of their Lord or Master that they serve, and that they should ordain the Chiefest of them to be Master of the Work, and neither for Love, nor great Lineage, nor Riches, nor great Favour, to sett another that hath little Cunning for to be Master of the Lord's Work whereby the Lord shall be evil served, and they afhamed, and also that they should obey the Governors of the Work Master in the time they work with him: and other more Charges that is too long to tell. And to all thefe Charges he made them to swear a great Oath, that Men ufed in that Time; and also ordain'd for them reafonable Pay or Wages, that they might live honestly; and also that they should come and afsemble together every Year once, and converfe together how they might best serve their Lord, for his Proffitt and to their own Worship: and to correct themselves; him that had trespafsed against the Craft. And thus was the Craft grounded there; and that worthy Master Euclid gave it the name of Geometry, and now it is called Masonry throughout all this Land. Since after,

When the Children of Israel was come into the Land of Behest, that is now called Jerusalem, King David begun the Temple, that is call'd Templum Domino, which is call'd the Temple of Jerusalem, and the said king David loved well Masons, and cherished them, and gave them good Pay; and he gave them the Charges, and the manner as he learned in Egypt, giving to Euclid and other Charges more, that you shall hear afterwards.

And after the Deceafe of K. David, Solomon that was K. David's Son, perform'd the finishing the Temple that his Father had begun; and he sent for Masons into divers Countries, and of divers Lands, and gather'd them together; for he had 80000 Workers of Stone, and were all call'd Masons, and he chofed out 3000 that were ordain'd to be Masters and Governors of his Works.

And furthermore, there was a King of another Region, that Men call'd Hiram, and he loved well King Solomon, and he gave him Timber and cunning Men to his Work; and he had a Son, that Height Aynon, and he was a Master of Geometry, and was his chieff Master of all Engraving and Carving, and other manner of Masonry that belong'd to the Temple, and this is wittnefsed in Kings, Ch. 30.—This Solomon confirm'd both Charges and Manners, that his Father had given the Masons.—And thus was the Work of Masonry confirm'd in the Country of

Jerusalem : And in many other Kingdoms curious Craftsmen walk'd about full wide ; some becauſe of learning more Craft and Cunning, and some to teach them that had but little Cunning.

And so it befel that there was one curious Man, that Height Nimus Graneus, that had been at the Making of Solomon's Temple, and he came into France, and there he taught the Science of Masonry to the Men of France ; and there was one a Regulator of France, that Height Charles Merton, and he was a Man that loved well the Craft, & drew to Nimus Graneus, and he learned of him the Craft, and took upon him the Charge and Manner, and afterwards (by the Grace of God) was elected King France; and when he was in his Estate, he took Masons, and did help to make Masons that were none, and he ordain'd both the Charge and Manner, and good Pay as he learned of other Masons, and confirmed them a Charter from year to year, to hold their Aſsembly where they would, and cheriſhed them much: And thus came the Craft into France.

England in all this Time stood void for any Charge of Masonry, until St. Alban's Time; the K. of England that was a Pagan, about that is call'd St. Albans; And St. Alban a worthy Knight and Steward of the King's Houſehold, and the Government of his Realm, and of the Town Walls, and he loved the Masons well, & cherished them right much, and he made their Pay right good standing as the Realm did, for he gave 2/6 (s. d.) ꝑ Week, and 3^{d} for their Nuntions; for before that Time throughout all this Land, a Mason took but 1^{d} ꝑ Day, until St. Albon amended it; and he gave them a Charge of the King and his Council, for to hold a general Council, and gave it the Name of Aſsembly, and there he was himſelf to make Masons.

Right soon after the Death of St. Albon, there came divers Warrs into England out of divers Nations, so y^{t} the good Rule Masonry was destroy'd, until the Time of K. Athelstone, that was a worthy K. of England, and brought this Land into Rest and Peace, and built many great Works, and Abbies and Towers, and other manner of divers Buildings, and loved well Masons ; and he had a Son, that Height Edwin, and he loved well Masons, more than his Father did, and was a great Practioner in Geometry, and drew to Maſons, & loved much to talk & commune, and to learn of them the Craft; and afterwards, for Love he bear to Masons and the Craft, he was made a Mason, and he got of the King his Fa^{r} a Charter and Commiſsion to hold every Year an Aſsembly whereſoever they would in the Realm of England, and to corect within themſelves Defaults, and the Trespaſses y^{t} were done within the Craft; and he held himself an Aſsembly at York, and then he made Masons and gave them Charges and taught them the Manner, and commanded that Rule to be kept ever after; and took them a Charter and Commiſsion to keep, and made Ordinances that it should be renew'd from King to King ; and when the Aſsembly was gather'd togeth^{r} he made Cry, that all Old Masons and Young, that had any Writing or Understanding of the Manner or Charges, that were before in the Land, or any other, should shew them forth, and when it proved there was found in French, and some in

Greek, and some in English and other Languages, and the Intent of them was all one; he made a Book thereoff, how the Craft was founded; and he himſelf bid and commanded, that it should be read or told when that any Masons ſhould be made, for to give his Charges; and from y[t] Day to this Time, the Manner of Masons have been kept in Form as well as Men might govern it.

Furthermore at divers Aſsemblies hath been put and ordain'd certain Charges, by the best of Masters and Fellows "tunce unus, Ex Senoribus tenet Librum ut ille vel illi ponant vel penat manus super Librum et tunce Deberont Legi"—Every Man that is a Mason take right good heed to theſe Charges, and if any Man find himſelf guilty of theſe Charges againſt God, that he amend; and principally ye that are to be charged take good heed that ye may keep theſe Charges right well; for it is a great Peril for any Man to forſwear himſelf upon a Book.

The first Charge is;

Thou or he, be a true Man to God, and the holy Church, and that ye uſe neither Error or Hereſy to your Underſtanding, Diſcretion or Wisdom, or wiſe Men's teaching. And alſo ye shall be true Leigemen to the King of England, without Treaſon or any other Falſehood; and that you know no Treaſon or Treachery, but that you amend it privily if you may, or elſe tell the King and his Counsel.

And alſo you shall be true one to another, that is, to every Mason of the Craft of Masonry, that to be Masons allow d; you shall do to them as you would they should do unto you. And alſo that ye keep truely all the Counsel of the Lodge, and of the Chamber, and all other Counsel that ought to be kept, by the Way of Masonry; And you shall be true to the Lord or Master you serve, and truely see his Proffit or Advantage.

And alſo ye shall call Masons Bretheren or Fellow, and no foul Name.

And alſo that no Man be thievish or a Thief, as far forth as he may witt or know.

And alſo you shall not take, in Villany, your Fellow's Wife, nor ungodly deſire his Daughter or Servant, nor put him to disworſhip.

And alſo you shall pay truely for your Meat & Drink where you go to Board or Work; and do no Villany whereby the Craft may be slander'd.

These be the Charges in general that belong to every true Mason to be kept, both by Masters and Fellows.

First. That no Maſter take upon him any Lord's Work, or Men's Work, but that he knoweth himſelf able and sufficient of Cunning to perform the Same; so that y[e] Craft have no Slander, nor no Disworship, but that the Lord may be well and truely Serv'd.

And alſo that no Maſter take no Work, but that he take it reaſonably, so that the Lord may be truely serv'd with his own Good: And the Maſter live honeſtly, and pay his Fellows their Pay as the Manner is.

And alſo that no Maſter or Fellow shall supplant others of their Work; that is to say, that he hath taken a Work, or elſe stand Master of the Lord's Work, and you not put him out, unleſs he be unable of Cunning to perform or end the Same Work.

And alſo that no Maſter or Fellow take an Apprentice within the Term of 7 years; and the Apprentice be able of Birth, free-born, and of Limbs whole as a Man ought to be; and that no Master or Fellow take no Allowance, to make any Mason, without the Aſsent or Consent of his Fellows, 6 or 7 at the leaſt, and he that shall be made a Maſon be able in all Manner of Degrees; That is to say, Free-born, and of good Kindred come, and true, and no Bondman.

And alſo that no Mason take any Apprentice, unless he have sufficient occupation for to occupy, One, two or three at the leaſt.

And alſo that no Master or Fellow put no Lord's Work to taxen that wont to Journey.

And alſo that every Master shall give pay to his Fellows but as he may deſerve, so that he may not decay by falſe Workmen.

And alſo that none ſhall ſlander another behind his Back, to looſe his good Name or elſe his worldly Riches.

And alſo no Fellow within the Lodge, or without, misanſwer another ungodlyly or Ribaldry.

And alſo that every Mason shall reverence his Elder, and put him to worſhip.

And alſo that no Mason shall be a common Player at Hazard, or at Dice, nor any other unlawful Game, whereby the Craft may be slander'd.

And alſo that no Fellow go into Taverns, a Night as is a Lodge of Fellows, without a Fellow with him, that he may bear Wittneſs that he was in honest Place & Company.

And alſo that every Master and Fellow shall come to the Aſsembly, if it be within 50 Miles about him, if he have any Warning; and if he have trespaſsed againſt the Craft, he shall stand to the Award of Masters and Fellows, and to make them accord if he may; and if they may not accord, then go to common Law.

And alſo that no Master or Fellow make no Mould, or Rule, nor Square to no Layer, nor ſet no Layer within the Lodge, nor without, to how no moulded Stone.

And alſo that every Mason cherish strange Fellows, w[n] they come over the Country, and set them on Work, if they will work as the Manner is; if they have no moulded Stone in his place, they refresh him with Money to the next Lodge.

And alſo every Mason shall truely serve his Lord for his Pay, and every Master make an End of his Work by Task or by Journey, if he hath his Pay or Covenant, and all that he ought to have.

These Charges, which we have now rehearf'd unto you, and to all other that belongeth to Masonry, you shall truely keep; So help you *GOD*, & holy Doom, and by this *BOOK* unto your Power. *Amen.*

NB. The Stones of Solomon's Temple built at Jerusalem, were of white Marble, every one 25 Cubits long, 8 Cubits thick, and fome 12 Cubits broad.

From York Lodge.—Copy'd from the Original engrofs'd on Abortive in the Year 1560.

THE "LEVANDER-YORK MS."

The copy of the "Old Charges," owned by Bro. F. W. Levander, is of an interesting character, not so much because of the text, but in consequence of the statement at the end that the transcript was made

"From York Lodge.—Copy'd from the Original
engrofs'd on Abortive in the year 1560."

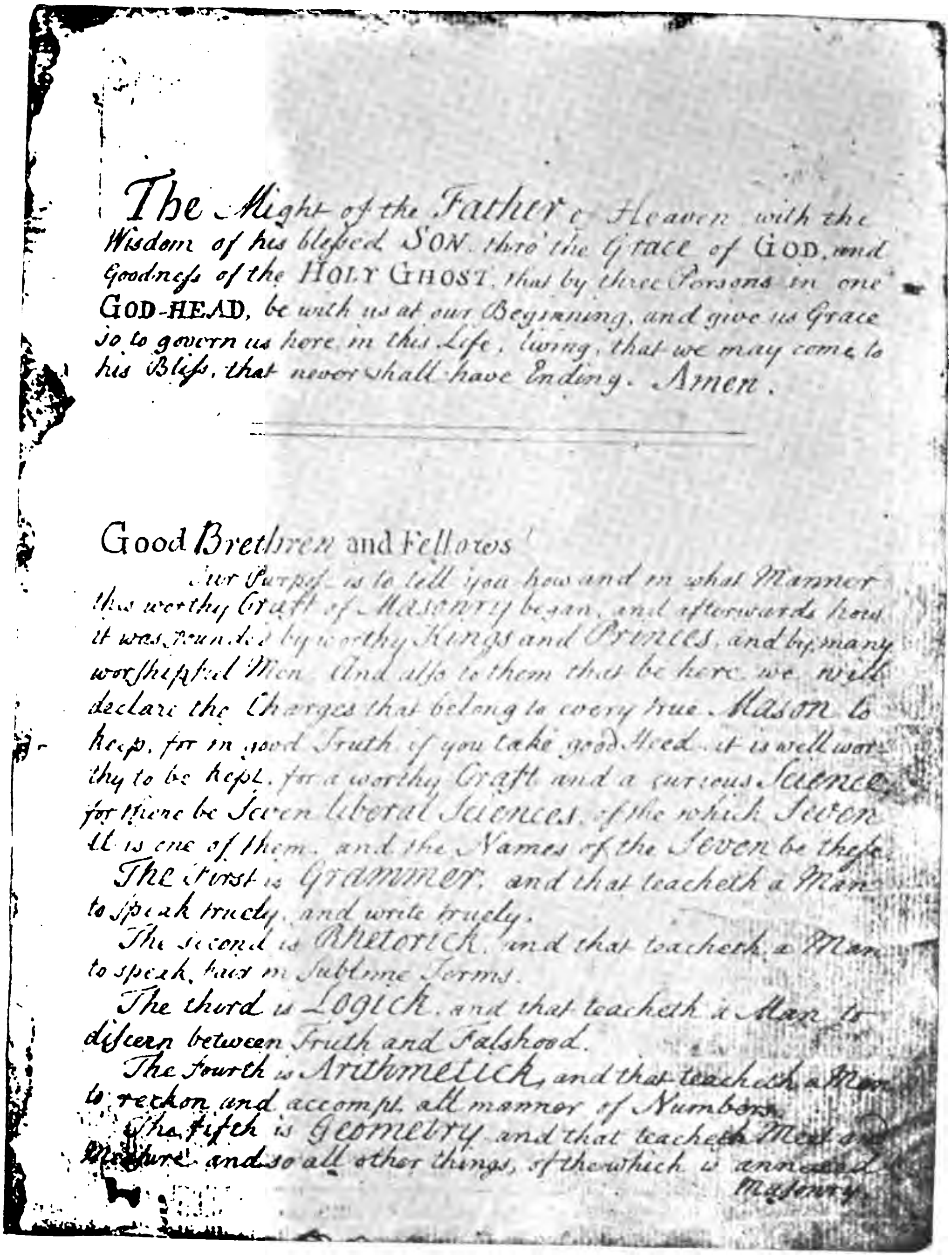
There is no MS. in the custody of the well known "York Lodge," No. 236, that is of that date, neither is there one that belongs to the Branch (b), with which the "Levander-York" should be classed. This Branch includes the "Dowland," as chief, with the "Clerke," "Hughan," "Papworth," "Phillipps," and "Haddon" MSS., and belongs to the large "Grand Lodge Family," which now numbers some thirty Scrolls.

The only two of the "York" MSS. that are dated are the "York No. 4" of A.D. 1693, and the "York No. 2" of A.D. 1704; but in the Inventory of A.D. 1779, of the "Grand Lodge of *all* England," at York, another was included, viz.,

"No. 3. A Parchment Roll of Charges on Masonry 1630,"

which has not been traced since, and has never been in the possession of the "York Lodge," by whom the remaining five are carefully preserved. So that, accepting the statement as correct, there must have been another manuscript in existence in the *Mecca* of British Freemasonry during the first half of the eighteenth century. At that time, however, the present "York Lodge" was not established, and from the date of its formation until the year 1870 it was the "Union"; so it must have been the extinct Grand Lodge, if any, that owned the document. Its date apparently, from the style of the caligraphy, is about the year 1740, and the text very closely resembles the "Papworth," of the second decade of the same century. Its resemblance is such as to suggest that they were transcribed from scrolls made from a similar original, though not direct from the actual prototype. I give a portion of the "Papworth MS." from my "Old Charges of British Freemasons," 1872, so as to exhibit their similarity, but there are differences that incline me to believe that they contain departures from the original version, such as *Aynon* and *Benaim*,[1] and "*Association*" and "*Assembly*" respectively, unless due to the vagaries of scribes. I shall be glad of Dr. Begemann's valuable opinion on this point and the manuscript generally.

[1] "Hiram's Son."



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Good Brethren and Fellows!

Our Purpose is to tell you how and in what Manner this worthy Craft of Masonry began, and afterwards how it was founded by worthy Kings and Princes, and by many worshipful Men. And also to them that be here we will declare the Charges that belong to every true Mason to keep, for in good Truth if you take good Heed it is well worthy to be kept, for a worthy Craft and a curious Science for there be Seven liberal Sciences, of the which Seven it is one of them, and the Names of the Seven be these.

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The third is Logick, and that teacheth a Man to discern between Truth and Falshood.

The fourth is Arithmetick, and that teacheth a Man to reckon and accompt all manner of Numbers.

The fifth is Geometry, and that teacheth Men to Measure and so all other things, of the which is annexed Masonry.

The "Levander-York MS."

The first Charge is;

Thou or he, be a true Man to God, and the holy Church, and that ye use neither Error or Heresy to your Under-Standing, Discretion or Wisdom, or wise Men's teaching. And also ye shall be true Leigemen to the King of England, without Treason or any other Falsehood, and that you know no Treason or Treachery, but that you amend it privily if you may, or else tell the King & his Counsel.

And also you shall be true one to another, that is, to every Mason of the Craft of Masonry, that to be Masons allow'd; you shall do to them as you would they should do unto you. And also that ye keep truely all the Counsel of the Lodge, and of the Chamber, and all other Counsel that ought to be kept, by the Way of Masonry; And you shall be true to the Lord or Master you serve, and truely see his Proffit or Advantage.

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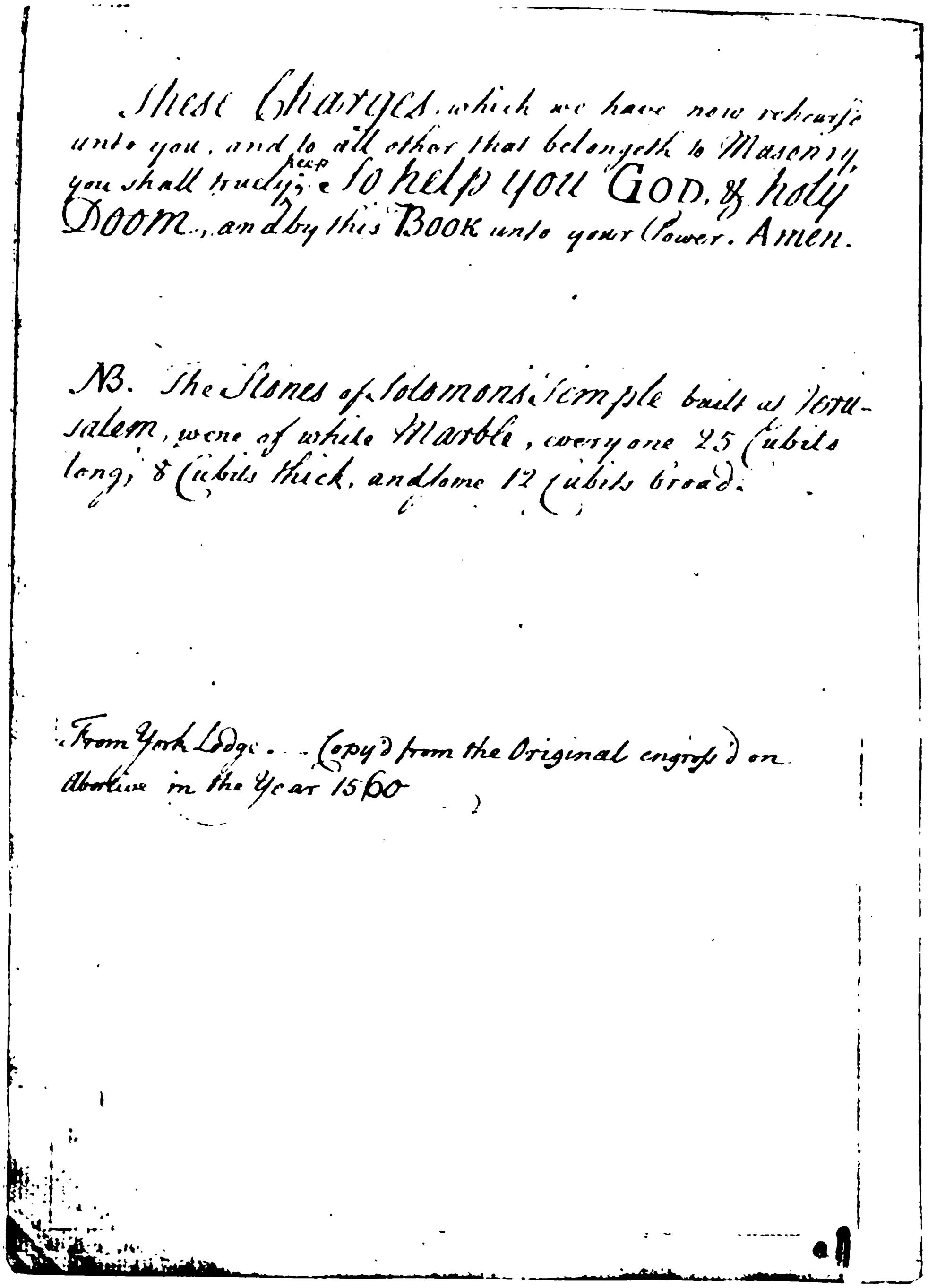
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First.

1.

The "Levander-York MS."



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NB. The Stones of Solomon's Temple built at Jerusalem, were of white Marble, everyone 25 Cubits long, 8 Cubits thick, and some 12 Cubits broad.

From York Lodge . . . Copy'd from the Original engross'd on Abortive in the Year 1560

The "Levander-York MS."

I should like the document to be named the "Levander-York MS.," and to be classed as D 42 Branch (b) of A.D. 1740 *circa*. It should be noted that the usual line,

. "Rehearse in general other Charges for Masters and Fellows,"

is omitted from the "Levander-York MS.;" and the "Papworth MS." now lacks the last three clauses, and the customary obligation in conclusion.

W. J. Hughan.

THE "PAPWORTH MS."

(*About A.D.* 1714.)

IN GOD IS ALL OUR TRUST

The might of the Father of Heaven with the wisdom of his blessed Son through the grace of God & goodness of the Holy Ghost y^t be three persons in one Godhead be with us at our beginning & giue grace so to gouern us here in this life living, that we may come to his Bliss that never shall haue ending. Amen.

Good Brethren & Fellows Our purpose is to tell you how & in what manner this worthy Craft of Masonry was begun & afterwards how it was founded by by worthy Kings & Princes & many other worshipfull men & also to them that that be here we will declare the Charges that belong to every true Mason to keep for in good truth if y^t you take good heed it is well worthy to be kept well for a worthy Craft & curious Science. For there are Seven liberal Sciences of the which Seven it is one of them, & the names of the Seven be these. The first Gramar, and that teacheth a man to Speak truely & write truely, and the second is Rhetorick, & that teacheth a man to speak fair & in sublime terms, & ye third is Logick & that teacheth a man to discerne truth from falshood, and the fourth is Arithmetick and that teacheth a man to reckon & account all manner of Numbers, And the fifth is Geometry and that teacheth met & measure of either & so all other things, of the wch Science is annexed Masonry, And the Sixth Science is called Musick and y^t teacheth a man Song and voice of tongue & Organ Harp & Trumpet And the Seventh Science is called Astronomy and that teacheth a man to know the course of the Sun of the Moon & of the Starrs. These be the Seven liberal Sciences, the which seven be all founded by one that is Geometry and this may a man prove that the Science of the work is founded by Geometry for Geometry teacheth met & measure ponderation & weight of all manner of things on earth; for their is no man that worketh any Craft but he worketh by some met or measure nor no man that bieth & selleth, but he byeth & selleth by some met or measure or byeth by some weight, and all this is Geometry, and these Merchants and all Crafts & all other of these Seven Sciences & especially the Plowmen & Tillers of all manner of Grain & seeds, vine flowers, & setters of other fruit. For in Gramar nor Rhetorick nor Astronomy nor in any other of all the Seven liberal Scien^ces can no man finde met or measure without Geometry wherefore we think that this Science of Geometry is most worthy & ſoundeth to all others.

AN OLD YORK TEMPLAR CHARTER.

BY BRO. JOHN YARKER, P.E.C. & P.R.G.C.

THE reproduction of an old York Templar Charter of 1786, which appears in this number of *Ars Quatuor Coronatorum*, affords an opportunity of saying a few words about the old Preceptory, yet existing, under which Charter it was founded.

The petition for the Charter was addressed "To the Right Worshipful the Grand Master of All England, the Grand Wardens and the rest of the Brethren of the Grand Lodge," on the 11th June, 1786, and signed by John Hassall, Joseph Carter, John Watson, etc., etc., etc. The first members were chiefly drawn from Lodge 39, the minute book of which was at one time in possession of the Encampment, by which name such bodies were then known, and the Bye-laws of the Lodge were signed by Laurence Dermott about the year 1757. This Lodge united with the Lodge of Fortitude, No. 87, after the Union, and it was also the mother of the present Lodge of Friendship.

The abbreviations in the Charter herewith, inscribed No. 15, are very simple:—

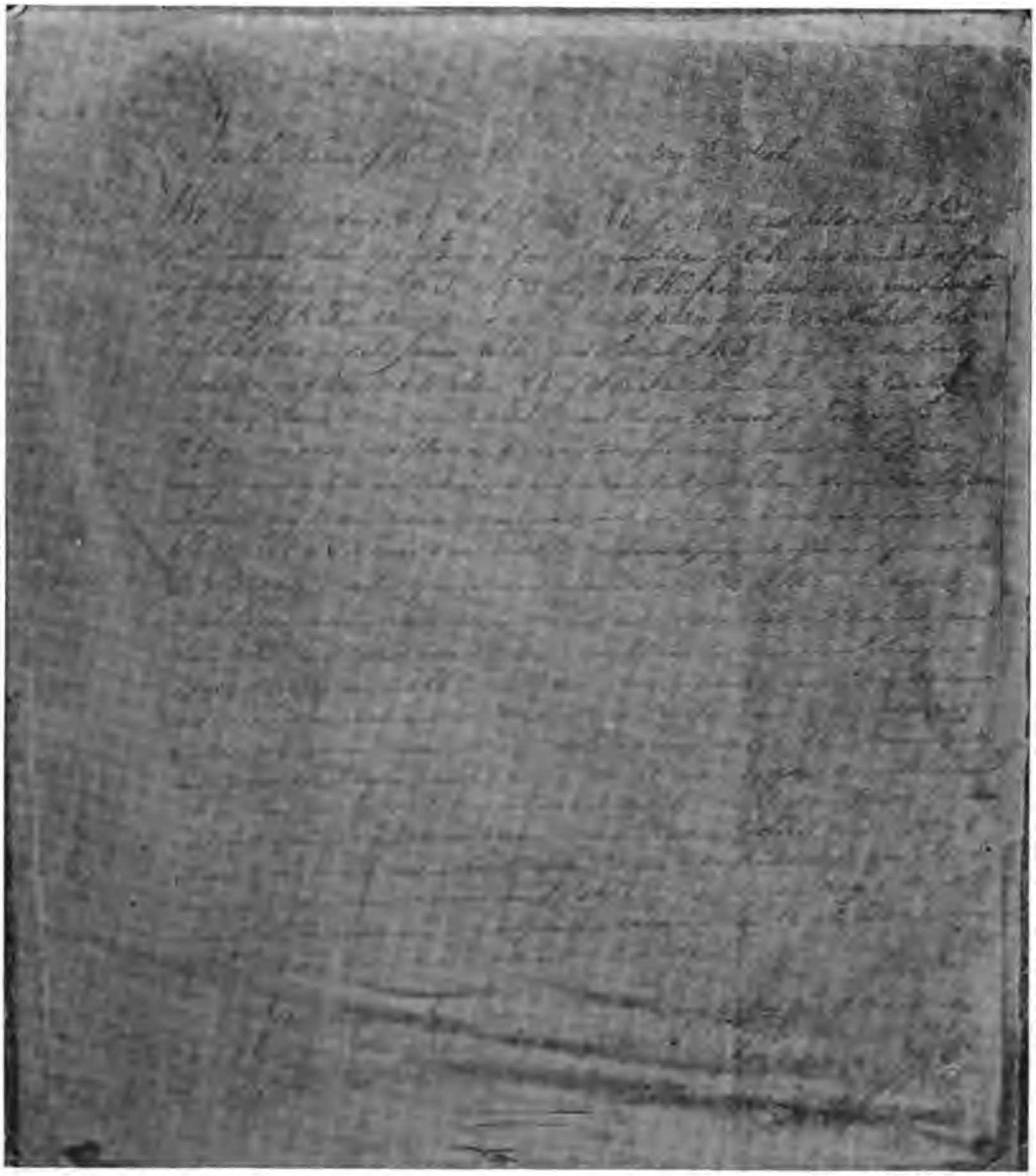
G.G.C. is General Grand Commander:
G.R.E. is Grand (and) Royal Encampment:
C.K. is Christian Knight:
S.K.T. is Sir Knight Templar:
S.G.B. is Sir Godfrey Bouillon, "the first Christian King of Jerusalem":
W.B.B. is Well-beloved Brothers:

and the text is as follows:

Edward Wolley,
G.G.C.,
No. 15.

In the Name of the Most Glorious Self-existing Lord God:—

We for the time being the G G C of the G R E of All England held at York Do by the Power and Authority vested in us from the earliest Ages of C K and derived to us from the succefsors of that worthy S K T S G B the first C K of Jerufalem, in our great love to the order of S K T and in compliance with the humble petition of Sir John Hafsall Sir Joseph Carter, and Sir James Ashton and others, all S K T praying our Authority Constitution and Warrant to hold a R E of S K T in Manchester in the County Palatine of Lancaster or elsewhere do grant this our Warrant for holding such R E in any convenient place in Manchester aforesaid or elsewhere in the same County according to the antient usages and customs of all legal R E and they and their fuccefors always observing due subordination and acknowledgment are hereby authorised and empowered to hold a R E of S K T and to continue it by succefsion to perpetual ages and by the authority so vefted in us we do hereby nominate and constitute our T and W B B all S K T John Hafsall Joseph Carter and James Ashton to be present G C thereof each in order as named, and We do [hereby invest them with full power to nominate and install their succeding G C and those their succeeding [G C and so on



York Templar Charter of 1786.

in perpetual succefsion and such G C from time to time are hereby empowered and authorised [by their known and secret methods to make and admit such worthy Brethren S K T as are regular and properly qualified to receive such Order and Dignity and also to receive into their R E such as were [worthy and regular S K T before, and to expel from their R E such as by their dishonourable behaviour unknight themselves or merit expulsion and also to convene the K of the R E at their pleasure [and when right shall require it—and likewise to deliver Certificates to all worthy S K T and We the G G C aforesaid by this our Warrant and Constitution—ratifying and confirming all your legal [acts do hereby reserve to ourselves and our succefsors of this G R E full power and authority to abrogate and recall this Constitution whenever by indefensible actions or neglect the R E to be held in [pursuance hereof becomes irregular or obnoxious to the Antient Order of C K

Given in our G R E under our hands and the Seal thereof this Tenth Day of October A D 1786 A C K 1754 A L 5786.

John Parker S G A C
Geo Kitson J G A C

Wm. Blanchard G S
[Seal lost.]

The following letter merits reproduction; the closing portion in brackets has the pen drawn through but is quite readable:

"Manchester, November 1st, 1786.

"Most Honourable G.G.C.:

"We the K.T. of the R.E. No. 15, do, with all due submission, write to acquaint you that on Tuesday the 17th of October last such of us as were delegated and authorised by you proceeded to open the G.R.E. of All England, in which we broke open and read your Warrant, constituted the R.E. and installed our G.C. and after the due honours paid you we closed the same in proper time and with Good Harmony, after which we opened our R.E. No. 15, and passed through its necessary requisites, and do now make a return of the names of the S K.T. that at present form our R.E., these are S. John Hassall, R.G.C., S. Joseph Carter, S.G.C., S. James Ashton, J.G.C., S. John Watson, S. Richard Hunt, S. Patrick Lawler, S. John Hardman, and S. James Cooper, these eight names we beg you to record in your Grand Registry, and shall make proper succeeding returns for any new acquisition, [and your immediate decisive answer to the following questions agitated amongst us is desired,—if a man who is an Ancient Mason in the three first degrees, regularly passed the Chair, made A.M. and S.K.T., but sitting under a Modern Warrant, may be accepted in our R.E.—Your speedy answer to this will oblige, Yours &c.]

"Please to direct for J. Hassell at Mr. William Goodall's, The Fleece Tavern, Old Shamble, Manchester, our R.E. being now kept there."

The next meeting recorded is on the 21st November, 1786.

"When S. John Bagshaw made application from 157, under the sanction of Glasgow, who we re-made, and, after an Encounter, closed the R.E. and the K. retired in good order."

From this time the R.E. met monthly, had many visitors, and generally admitted candidates at each meeting, and a lecture was given. March 20th, 1788, we read:—

"Sir John Hassall continued R.G.C., Sir Richard Hunt, S.G.C. to Pass the Chair and received the G.G."

On 12th September, 1790, it was agreed to remove the R.E. to Mr. Wm. Young's in the New Market in Manchester. Other Charters, of what nature there is no record, had been applied for, as on the 8th July, 1791, Bro. Hassall had received a letter which says:

"At my return from a journey I received yours and am sorry you have been so long deprived of your Warrants, the illness of our G.M., the death of our Bro. Clubley, and the absence of our deputy G., who has been long in London, is the reason of our delay. Bro. Wolley, I am told, will soon return, and as our G.M. is a little better, I hope very soon we shall hold a Chapter, and a R.E., and then the Secretary will have orders to prepare and send you the Warrants. You may be certain of my assistance, being your faithful Brother,

"George Kitson, of York."

On October 12th, 1794, "It was unanimously agreed this night that the Royal Encampment shall come under the Royal Grand Encampment of London, held under his Royal Highness Prince Edward, Brother Dunckerley acting Grand Master, and Brother Torr was ordered to consult Bro. Barlow on the action, and, if he thinks proper, to order a Warrant as soon as possible."

The name of the meeting then was altered from "Royal Encampment" to "Conclave," and the following Warrant was produced at a meeting on the 12th July, 1795.

Thomas Dunckerley ₣E

[Seal in black wax.] Initium Sapiente Amor Domine.

In the name of the Grand Architect of the Universe. In the East of London, a place full of Light, where reigneth silence and peace but the darkness comprehendeth it not.

To those whom it may concern Greeting:—

Know ye that We Thomas Dunckerley, of Hampton Court Palace in the County of Middlesex, Most Eminent and Supreme Grand Master of the Royal Exalted Religious and Military Orders of H R D M K O D S H Grand Elected Knights Templar of St. John of Jerusalem, &c. under the Patronage of His Royal Highness Prince Edward having received a petition from Sir David Torr and several Noble Knights residing at and near the town of Manchester, humbly requesting a Patent of Constitution to open a Conclave or Chapter of Encampment under our sanction at the Grapes Inn, Manchester aforesaid, We do hereby constitute and appoint the said Sir David Torr of Manchester our Deputy for Opening and conducting the said Conclave or Chapter of Encampment at the Grapes New Market Inn, at Manchester, and do hereby grant to the said Sir David Torr, and the other Noble Knights Petitioners and their successors full power and authority to assemble on the second Sunday in January, April, July and October, to Install Knights Templars, &c., at their Field of Encampment aforesaid, or at such other time and place as they and their successors with the consent of Us and our successors for the time being shall appoint; with such power and privileges prerogative and immunities as do from ancient usage and of right belong to regularly established Conclaves or Chapters and to Noble Knights of the Order, subject nevertheless to the

ancient Statutes and Ordinances of our predecessors or that may hereafter be enacted by Us and our successors in a Grand and Royal Conclave.

Charles Collins TE
Grand Scribe
pro tempore.

Given at London aforesaid in our Grand Field of Encampment this 20th day of May Anno Lucis 5799, Anno Domini 1795, Anno Ordinis 677, Anno Caedis 481.

William Hannam,
Acting Grand Master.

Under this Charter the Encampment, Conclave, or Preceptory has continued to meet to the present day, and there is no need to burthen your pages to any further extent. In 1802, though perhaps earlier, it had assumed the distinctive name of the "Jerusalem Conclave." "April 28th, 1811, a special meeting was held for making Knights of Malta."

As the fee for the Knight of Malta was, at the same time, increased from 7/6 to 10/6, it is probable that earlier meetings had been held; and we see the title of Knight added to that of Sir, as "Sir Knight" A.B.

During the year 1863, whilst the writer of this notice was acting as Commander or Preceptor, all the documents bearing upon the history of the Conclave, and which included the old York Charter, the Minutes of Lodge 39, the Templar Minute Book from 1786, and various old Rituals, Certificates, etc., were collected together and placed in a tin box and deposited in the muniment room of Freemasons' Hall, Manchester, but every trace of them has now disappeared, and the brethren may feel grateful to *A.Q.C.* for preserving in perpetuity a facsimile of the old York Charter of 1786.

FRIDAY, 6th OCTOBER, 1905.

THE Lodge met at Freemasons' Hall, London, at 5 p.m. Present:—Bros. Canon J. W. Horsley, W.M.; H. Sadler, S.St., as S.W.; E. Armitage, P.D.G.D.C., J.W.; W. H. Rylands, P.A.G.D.C., Sec.; J. T. Thorp, P.A.G.D.C., J.D.; F. J. W. Crowe, P.G.O., I.G.; E. Conder, jun., P.M.; E. J. Castle, P.D.G.R., P.M.; W. Watson and E. Macbean, P.M.; also W. J. Songhurst, Asst. Secretary and Librarian.

Also the following members of the Correspondence Circle:—Bros. F. H. Parker, T. Cohu, G.St.B.; Rev. W. K. Firminger, H. Northcroft, E. H. Dring, Dr. A. E. Wynter, J. M. Prillevitz, W. B. Hextall, D. Bock, H. B. Watson, J. P. Simpson, S. Marsland, Col. A. H. McMahon, F. G. Joy, L. Simon, H. Bladon, H. G. Luetchford, R. Colsell, A. C. Mead, Archdeacon F. E. Clarke, Pr.G.M., N. Connaught; C. L. Mason, H. King, G. H. Brown, T. Charters White, W. Wonnacott, T. M. Timms, F. W. Levander, A. G. Boswell, O. Marsland, W. A. Tharp, E. Tozer, E. A. Ebblewhite, H. F. Dessen, W. E. Archer, F. Stötzer, J. W. Dring, H. Guy, J. A. Tharp, R. S. Ellis, A. Ritchie, G. A. Vogeler, C. Hollingbery, J. Harrison, C. F. Silberbauer, Major G. C. S. Lombard, L. Danielsson, J. P. Watson, W. Hammond, H. G. Warren, S. Walsh Owen, W. Busbridge, S. Long, W. F. Stuttaford, S. R. Clarke, F. W. Mitchell, J. F. Henley, J. Anley, H. James, S. H. T. Armitage, P.G.D.; B. V. Darbishire, S. Sudworth, L. Wild, E. Glaeser, I. W. H. Sargeant, and W. S. Boteler.

Also the following visitors:—Bros. S. A. Stanger, P.M., Fortitude and Old Cumberland Lodge No. 12; G. A. Nelson, S.W., West Kent Lodge No. 1297; H. A. Woodington, Hiram Lodge No. 2416; T. Coulson, J.W., West Kent Lodge No. 1297; S. Braes, Kingsland Lodge No. 1693; H. Tozer, Lutine Lodge No. 3049; P. P. Hawthornethwaite, S.W., Earl Spencer Lodge No. 1420; A. G. Gowen, late of Austral Temple Lodge No. 110, Melbourne; L. Harding, Drury Lane Lodge No. 2127: W. A. Haskins, S.D., Hiram Lodge No. 2416; H. C. Clarke, J.W., South Norwood Lodge No. 1139; A. E. Krauss, S.D. Moira Lodge No. 92; C. F. Wright, Rose of Denmark Lodge No. 975; and H. D. Blake, P.M., Streatham Lodge No. 2729.

Letters of apology for non-attendance were received from Bros. Admiral Sir A. H. Markham, P.D.G.M., Malta; W. J. Hughan, P.G.D.; G. Greiner, A.G.S.G.C.; H. le Strange, Pr.G.M., Norfolk; Dr. Chetwode Crawley, Gr.Treas., Ireland; J. P. Rylands; F. H. Goldney, P.G.D.; G. L. Shackles; W. M. Bywater, P.G.S.B.; and L. A. de Malczovich.

Two Lodges and sixty-three Brethren were admitted to the membership of the Correspondence Circle.

Bro. G. L. Shackles, Senior Warden, was unanimously elected Worshipful Master for the ensuing year, Bro. H. le Strange was unanimously re-elected Treasurer, and Bro. J. W. Freeman was unanimously re-elected Tyler.

EXHIBITS.

By Bro. J. T. Reddish, Chester.

Engraved Jewel (*see illustration*). The reverse is plain. It is not hall-marked but appears to be of silver-gilt.

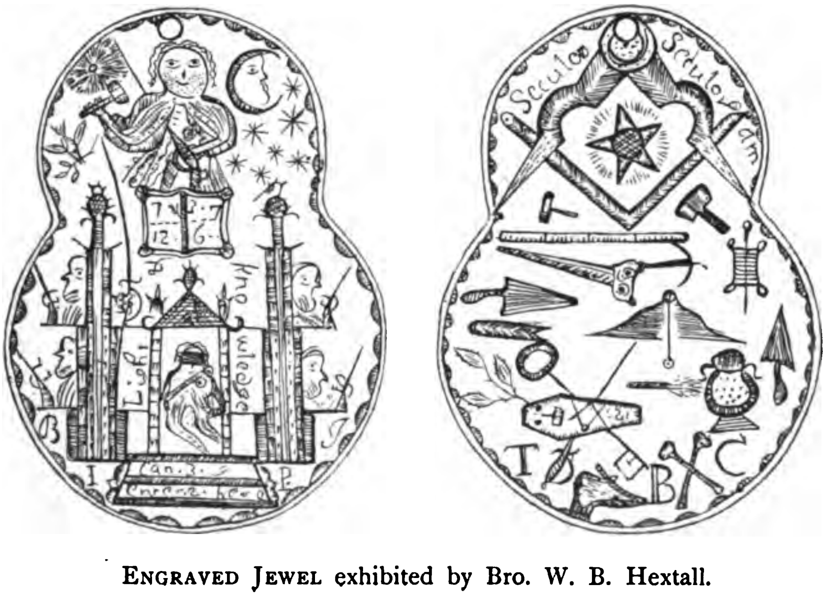
Bronze Medal, struck in 1860 to commemorate the Centenary of the Lodge of the Three Stars, Rostock (Marvin cccviii., H.Z-C. 149).

By Bro. W. B. Hextall.

A very curious Engraved Jewel (*see illustrations*), very rude in execution. Some of the emblems are not easy to make out; one which appears to be a saw is not usually found as a Craft emblem, and as the coffin is shown on a sword and key it is probable that some other degrees are included. The lower part of the "jewel" seems to have traces of solder, and it may therefore have been fixed in some metal support. The four Guarders or Tylers with matchlocks are decidedly quaint.



Engraved Jewel in the possession of Bro. George Barlow.
Exhibited by Bro. J. T. Reddish.



Engraved Jewel exhibited by Bro. W. B. Hextall.

By Bro. SYDNEY R. CLARKE.

ENGRAVED PORTRAIT of *Waller Rodwell Wright*, Member of the Lodge of Antiquity and the Prince of Wales's Lodge, and for many years Provincial G.M. of the Ionian Islands. He took a very prominent part in the negotiations which led to the Union of the two Grand Lodges, and was one of the Signatories to the Articles on behalf of the "Moderns." He wrote an ode, which was recited at the Crown and Anchor Tavern after the Grand Assembly held on 27th December, 1813. In 1809 he was appointed M.E. & S. Grand Master of the Order of the Temple, and held the post until 1812, when he was succeeded by H.R.H. the Duke of Sussex. The Duke also succeeded him as Grand Sovereign of the Order of the Red Cross of Rome and Constantine, which he had revived about 1804. He held a high judicial position in Malta down to his death in 1827.

ICONOLOGIA DI CESARE RIPA PERUGINO, CAVALIER DI SS. MAURITIO ET LAZARO. This book was printed in Venice, 1645, and many of the emblems are of considerable interest to Masons. Perhaps the most important is the figure representing "Ichonografia," which is shewn not only with the square and compasses but with a "tracing board" and a rule or scale.

JUSTI LIPSI—DE CRUCE. Printed at the Plantin Works, Antwerp, in 1594. The title page contains a copper plate emblematical engraving depicting a hand proceeding from a cloud and holding a pair of compasses with which a circle is being traced. One of the supporting figures holds a rule or measuring rod, a pair of compasses, a square and a mallet.

By Bro. F. G. SEWELL, Chester.

BATTERSEA ENAMEL SNUFF BOX (*see illustrations*), formerly in the Massey-Mainwaring Collection and for some time exhibited on loan at the Bethnal Green Museum. It was subsequently sold at Christie's. It is mounted in Silver and has a gilt star of 16 points inside the lid, and a plain star of 8 points on the bottom.

By Bro. T. M. WOODHEAD, Bradford.

ENGRAVED SUMMONS to the "Grand Master's Feast" of the "Ancients" in 1769. (*See illustration.*) This was found by Bro. Woodhead in a copy of the 1764 edition of the "Ahiman Rezon." From the lettering on the cover of the book it appears to have belonged to Lodge No. 14, of which in 1769 Bro. Lee was W.M., Bro. Sawrey S.W., and Bro. Murfey J.W. It will be seen that a Bro. Lee was a Steward in that year, and we may perhaps conclude that the summons was issued to him. Bro. Hughan believes that the summons is unique.

By Bro. W. J. SONGHURST.

SILVER GILT COLLAR JEWEL made by Thomas Harper, in 1779, for the old Province of the Isle of Wight, of which Thomas Dunckerley was Prov. Grand Master from 1778 to 1795. Bro. Sadler, in his book on Dunckerley, gives a list of the first officers appointed for the Province in 1787, from which it appears that the jewel must have been first worn by Joseph Starbridge, Prov. Grand Sword Bearer. *Presented to the Lodge.*

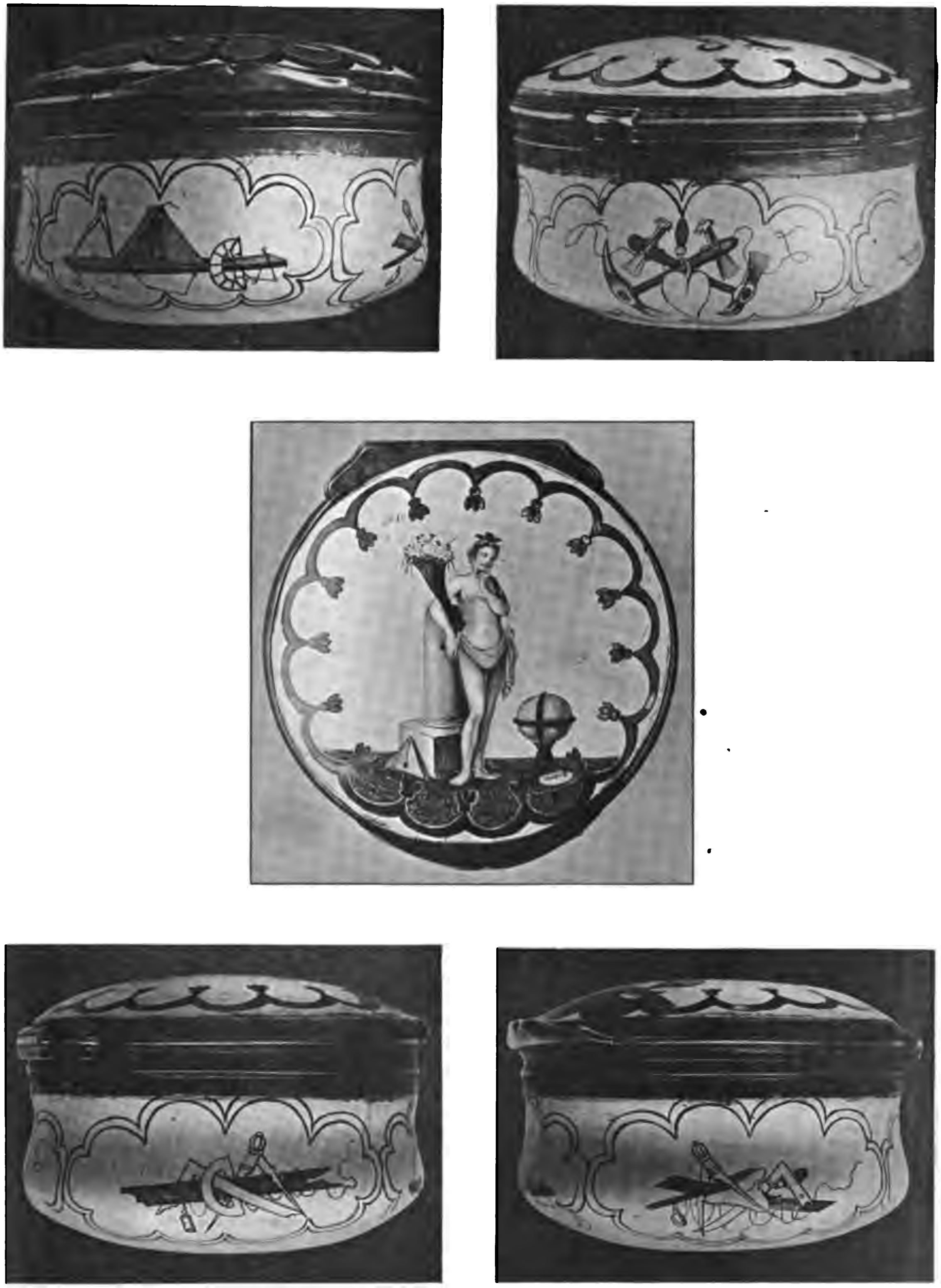
By Bro. G. H. LUETCHFORD.

OLD FRENCH MASTER MASON'S APRON AND SASH, embroidered with gold thread, spangles and chenille. The Apron is very similar to that exhibited by Bro. E. J. Barron, but is of a later date.



WALLER RODWELL WRIGHT.

From an Engraving in the possession of Bro. Sydney R. Clarke.



Battersea Enamel Snuff-Box

In the possession of Bro. F. G. Sewell, Chester.

(From photographs by Bro. G. A. Vogeler.)



GRAND MASTERS FEAST,

At the Bowling Green House, Putney.

June. 24th 1769.

Sir and Brother,

The favour of your Company is desired to attend the Grand Officers, at 9 o'Clock in the Morning, to proceed in Procession to Putney Church, to hear a Sermon suitable to the Day, & afterwards to Dine together.

Yours

No. 30 … Grand Secretary.

	STEWARDS	
Brother Lee		Brother Cullam
Brother Lane		Brother Bearblock
Brother Shatwell		Brother Miller
Brother Inglis		Brother Allen

Dinner precisely at 3 o'Clock. Ticket 10/6

Summons to the "Grand Master's Feast," 1769.

By Bro. E. J. BARRON, P.G.D.

APRON, 13in. wide by 11in. deep. White satin with light blue border, lined with red silk, and with red tie ribbons. In centre, the letter M between square and compasses, surrounded by a wreath, outside of and intertwined by which are two pillars, and above the wreath are two pentangles. False flap with the letter G in a pentangle. The decoration is worked in gilt spangles, the wreath being embroidered in green silk. This apron is undoubtedly French, and of an early date.

JEWEL. Silver, enamelled in red and green; 1⅜in. in diameter. Crossed keys in front of a triangle, on which are the letters S.P.V.A. encircled by a wreath. Ribbon collarette, red with blue lines, ⅞in. wide. This jewel is probably the badge of office of the Treasurer of the Lodge "*S. Pierre des Vrais Amis*," stated to have been founded at Paris in 1780. It does not appear in the calendars of 1786 and 1810, but in 1814 it is mentioned as having been united with the Lodge "*du Parfait Accord*," which was founded in the same year. After 1848 the name "*S. Pierre des Vrais Amis*" appears alone.

JEWEL. Silver. Obv., pentangle in silver with eye in small triangle in centre surrounded by rays. Rev., in centre, "S ∴ P ∴ U ∴ et C ∴ A ∴ Réunies O ∴ Besançon," 1¾in. in diameter from point to point. Ribbon attacher green with red border (1⅜in. wide), with blue rosette. This is evidently the jewel of the Lodge "*La Sincérité et Parfait Union et la Constante Amitié réunies*" of Besançon. The first of these Lodges was founded in 1766, and the second in 1812, and they were united before 1848.

These three were purchased by Bro. Barron in Troyes, France, in September, 1904.

By Bro. COL. J. AUSTIN CARPENTER.

OLD FRENCH M.M. APRON AND SASH, worn by the Grandfather of the present owner, an Englishman, living in Warwickshire. The tie strings of the apron have at some time been replaced by coarse check braid fastening with a slide buckle. The decoration is of the usual description, gold thread and spangles with chenille.

By Bro. SIR C. PURDON CLARKE.

TEN OLD FRENCH JEWELS. Two of these bear Craft emblems, one evidently refers to the Rose Croix, five belong to the Royal Order of Scotland, and one, an open book, is probably a Chaplain's jewel. *Presented to the Lodge.*

By Bro. THOS. COHU.

CARVED PANEL representing "*The Judgment of Solomon.*" This was found behind some wainscoting during repairs at Whalebone House, Dagenham, near Romford, Essex, about the year 1856. It has apparently been painted several times, but Bro. Sir C. Purdon Clarke states that it is of alabaster, with a border of moulded paper, and was probably executed at Norwich early in the 17th century.

A vote of thanks was passed to Bros. E. J. Barron, S. R. Clarke, Col. J. A. Carpenter, F. G. Sewell, J. T. Reddish, G. H. Luetchford, T. Cohu and W. B. Hextall, for sending objects for exhibition, and also to Sir C. Purdon Clarke and W. J. Songhurst for their kind presentations to the Museum.

Bro. E. H. DRING read the following paper;—

No. 1.



No. 2.



Charles the Great, No. 1 as King, No. 2 as Emperor, holding in his hands the Cathedral he built at Aachen.
Copied from old MSS. Reproduced from Montfaucon, Monumens de la Monarchie Françoise, tome 1, plate 23.

THE "NAIMUS GRECUS" LEGEND.

BY BRO. EDMUND H. DRING.

IN extenuation of my temerity in bringing this subject once more before you, I must say that I shall take a line of explanation that so far as I can ascertain, has never been suggested by previous students, and even if the arguments I bring forward fail to convince you, they may still be worthy of being recorded as an honest attempt to fathom this difficult question. I shall try to be as concise as possible, and if occasionally I may not be so explicit as you may desire, you will understand that I have sacrificed much to attain brevity.

I must crave your indulgence in one respect. There has been so much controversy in regard to the identification of Naimus Grecus that it will be quite impossible for me to attempt to bring before your notice the various explanatory theories that from time to time have been propounded during the last fifty years. In taking this course it must be well understood that I do so, not from any disrespect to those who have worked in the same field, but simply on account of the fact that their number and differences are too great to review. I take this opportunity, however, of acknowledging my great indebtedness to the authors of the numerous papers and works that have been written on the subject, which have given me great assistance and saved me much labour.

Although the first mention we have of Naimus Grecus is not in the Cooke MS., which is the second oldest MS. we have of the Charges, I must quote from it the following passage, which is really the key to the whole question,—for it is owing to the editing and amplification of this passage that one of the great stumbling blocks in the elucidation of the Naimus legend has arisen.

We read lines 576 to 588:—

> "Sumtyme ther was | a worthy kynge in | Franus yt was clepyd Ca | rolus scd'us yt ys to sey | Charles ye secunde. And ys | Charlys was elyte kynge | of Frauns by the grace of | god & by lynage also. And | sume men sey yt he was | elite by fortune ye whiche | is fals as by cronycle he | was of ye kyngys blode | Ryal."

In the later MSS. this personage appears, when he is mentioned, as Charles Martell (G.L. No. 1) Charles Marshall (Lansdowne MS.) Charles Martall (York No. 1) Charles Marrill (Wood MS.) or some other name synonymous with Charles Martel.

The initial difficulties in this legend have been:—1. Who was the Carolus Secundus mentioned in the Cooke MS.? 2. Why should his name in the later MSS. be altered to Charles Martell, who never was King of France, and about whose lineage there was never the slightest doubt, as he was not, nor did he or anybody else on his behalf make any pretensions to be of the blood royal?

Now I think we have a solution to this difficulty in a passage I quote from Matthew Paris, Chronica Majora (ed. Luard, 1872, vol. i, p. 346).

Anno 771.

> "Quo etiam anno Karolus rex Francorum subita morte praeventus expiravit; cui Karolus frater ejus cum dimidium patris antea obtuinisset principatum totius regni monarchiam et populorum acclamationem adeptus est."

I may say in parenthesis that when King Pepin the Short died in 768, he divided his kingdom into two portions, leaving one to his son Carloman, who died in 771, and the other to his son Charles (afterwards Charles the Great).

But Matthew Paris in this passage names both the sons Charles, saying:—

> "In the same year Charles (*i.e.*, Carloman) King of the Franks by sudden death unexpectedly expired: his brother Charles, who before possessed half of his father's kingdom now obtained the monarchy of the whole, and is adopted by the acclamation of the people."

Is it not possible, with this passage before him, that the author of the Cooke MS. called the latter Charles Carolus Secundus in contradistinction to the former Charles, or Carloman? It may be thought improbable that a writer of the 15th century ever saw the passage in question; but it must be borne in mind that the Chronicle of Matthew Paris, was one of the greatest authorities in the 13th-15th centuries, and was almost as well known as Higden's Polycronicon, which was written a century later. J. R. Green, in writing of him, calls Matthew "the greatest, as he is in reality the last of our Monastic Historians."

It may, however, be contended that a solitary passage is hardly sufficient ground on which to base such a proposition. I will give another:—

Throughout the Cooke MS. we are continually (to be exact six times) referred to the Polycronicon as the authority for the various statements made. (The other authorities being the Bible, the Historiale, Bede, Isidorus and Methodius). Now on referring to the Polycronicon, of which I shall have more to say later on, we find[1]:—

Cap. 26.

> "Whan pipin' was | dede the Frẽsshe | men departed ye | kyngdom bytwe | ne his two sones | Charles & charle | man, charleman | deyed after twoo yere, and thenne | Charles had all the kyngdome and | gouerned it nobly after that tyme | syx and fourty yere."

I do not think it unduly extravagant to suggest that an ignorant man might easily misinterpret this passage, imagining that the person called Charleman was in reality Charlemagne or Charles the Great, and therefore gave the appellation of Secundus to the person called Charles.

My views are strengthened I think by the pointed note in lines 580-88 of the Cooke MS.:

> "And ys | Charlys was elyte kynge of Frauns | by the grace of god & by lynage also. And | sume men sey yt he was | elite by fortune ye whiche | is fals as by crónycle he | was of ye kyngys blode | Ryal."

This undoubtedly refers to the election of Charles by the people of France to the sovereignty of the whole kingdom, after he had in reality usurped the portion of the

[1] Edition 1527. Liber v., cap. 26, folio 219.

two children left by his brother Carloman. These two sons with their widowed mother took refuge with Desiderius, king of the Lombards, and were eventually captured a year or two later by Charles the Great when he defeated and took Desiderius prisoner. History is silent as to their fate.

But in any case, however the mistake arose of calling Charles, Carolus secundus, it was recognised by a very early editor or copyist of the MS., for in all the later copies of the Charges that have come down to us, we find it corrected or rather altered.[1] Seeing a discrepancy and not being able to reconcile it with his own knowledge of history (however superficial it may have been) the editor of the revision boldly altered the word "secundus" to Martell. Who more worthy or more appropriate to be upheld as a founder of Masonry than one with such a cognomen as Martel (*i.e.* hammer), whether the facts related of the doubtful personage coincided with Martel's career or not?

Having thus attempted to clear away the initial difficulties in the Cooke MS., I must refer you to the Grand Lodge MS. No 1, in which Naimus Grecus appears for the first time. We read:—

Line 219.

> "So yt befell that their was on Cu | rious Masson that height Naymus grecus | that had byn at the making of Sallomons | Temple & he came into Fraunce and there | he taught the Science of Massonrey to | men of Fraunce And there was one of the | Royall lyne of Fraunce that height Charles | Martell And he was A man that loued | well suche A Crafte and drewe to this Nay- | mus grecus and Learned of him the Crafte | . . . . ."

We here meet with the earliest mention of Naimus Grecus, which name in the various subsequent charges appears as Naimus, Naymus, Mainmus, Maymus, Raymus, and even Brahmins, while his cognomen is variously written Grecus, Grecas, Gretus, Grotius, Graccus, Grenus, etc. A table of the various spellings will be found in Mr. Papworth's paper in *A.Q.C.*, vol. iii.

I have tried to establish the point that Charles Martell is a misnomer for Charles the Great, and in our search for Naimus it behoves us to examine the list of the various scholars that Charles gathered around him to assist him to carry out those marvellous reformations in the learned world that have proved a greater and more enduring glory than all his military prowess and conquests. Among them, perhaps the greatest, or at least the one, whom the majority of his cotemporaries and his immediate successors appreciated the most, was the renowned Alcuin, the last of the great Anglo Saxon scholars whose names shed a lustre on English learning during the 7th and 8th centuries.

It is with the name of this great and learned Englishman that I associate Naimus Grecus.

I have before mentioned, that throughout the Cooke MS. and some of the later charges we are continually referred to the Polycronicon and the Historiale.

Of the latter work, the Speculum Historiale of Vincent of Beauvais, I shall say little, as it was more popular on the Continent than in England, but I would draw your attention to a facsimile from one of its pages, in which Alcuin is mentioned. It is lettered (h) on plate 1.

But I must say a few words about the Polycronicon which next to the Bible was the most popular work of the 14th, 15th and early 16th centuries in England. It was written, or rather compiled, by Ranulf Higden, a Benedictine monk of S. Werburg's,

[1] Bro. Hughan points out that the Watson MS. is the solitary exception.

Chester, who died in 1364. The list of authorities he consulted, considering the period in which he wrote, his general accuracy and his wonderful acumen are really surprising. The Chronicle is ostensibly a Universal History of the World down to the year 1342, but it is in reality a great deal more, as every page of it throws light on the science, the geographical knowledge, and the general civilization of the period at which it was written. It was the only exhaustive history of the world that had appeared in England during the middle ages, and its popularity may be measured from the fact that in the British Museum alone there exist some 30 or more copies of the work in MS. (there are probably twice that number scattered about in various other libraries in England) while three editions of this large work were issued in England during the fifty years following the introduction of printing into England.

You may, however, search without avail through the whole of the Polycronicon and the other authorities mentioned without encountering the name of Naimus. On reading carefully the extract from the life of Charlemagne, in the Polycronicon, as reproduced in the facsimile, No. 1, plate 1, you may, however, be struck by the similarity of the account of Alcuinus with the Naimus Legend, and you may, when it is pointed out to you, recognize a similarity between the manner in which Alcuinus is printed in the third line and the word Naimus. I think it will be acknowledged that very little misreading or misinterpretation by a semi-educated person, would result in its being pronounced Naimus, especially if the dot over the "i" were blurred.

This similarity is however much more forcibly shewn when we have recourse to the earlier MSS., for in these we are brought face to face with what I have slight hesitation in suggesting as the origin of the appellation Naimus Grecus. Out of the thirty MSS. of Higden which I have consulted at the British Museum I have prepared photographic facsimiles of this passage from seven of them—which, in its uncontracted form reads: "Hoc anno Albinus Anglus qui et *Alcuinus*, *scientiā*[1] clarus, mare transiit, Franciam adiit, quam sua doctrina illustravit, orationes missales et officia per ferias ordinavit, studium quod a Græcis olim translatum fuerat Parisium advexit."

If these facsimiles be carefully examined it will, I think, be found that:—

(*a*) The last word in the first line might easily be transcribed by an illiterate *Maim-us*.

(*b*) The fourth word in the second line might be read *Alaim-us* or *Maim-us*; while the next words might possibly be read *gciā* or *græciæ clarus*.

(*c*) (*d*) (*e*) (*f*) (*g*) shew various forms of the word *Alcuinus*, and the following word *scientia*, which might easily have been misread by one unused to 15th century script.

(*h*) from a MS. of the Historiale is a parallel example to (*a*).

I can hardly suggest that the words following Alcuinus in examples (*a*) and (*c*) to (*g*) might be read *Greciæ* or *Grecus clarus*, but it is, however, within the bounds of possibility that this was done from example (*b*). But it is quite probable that in one of the numerous MSS. of Higden that are scattered all over England, some brother may find these two words "Alcuinus scientia" written, the former as in facsimile (*a*), the latter as in facsimile (*b*), so that conjointly they might easily be misread Maimus Grecus or Maimus Greciæ. Having drawn attention to the point may suffice to unearth a MS. which might easily allow such a latitude.

But really I do not consider it a *sine qua non* to discover an authority for the cognomen Grecus. For we must remember the fact that throughout the Middle Ages, all the arts and sciences, all the culture and civilisation were supposed to emanate from

[1] The italics are mine.

Greece, and under these circumstances we can hardly be surprised that the cognomen Grecus should have been given to such a character as Alcuin who was supposed to be almost omniscient. This view is further strengthened when we take into consideration the context of the passage from Higden:

"And he brought to Paris studie yt the grekes had somtime chaũged to rome," or rather as the more modern translation would be, "carried to Rome."

If it be asked why the editor or later copyist should associate with Charles the Great, a name unknown to history, viz. Naimus, it may be pointed out that there was a great inducement. In all the romances of chivalry written around the exploits and life of Charles the Great during the middle ages, there is one character "Naismes, le duc de Bavière," or "Neymes the duke" as he is Englished, who invariably appears. He is one of the Peers of France, the sage companion and counsellor of Charles, the most learned, the most resourceful, the most diplomatic of the Carlovingian heroes. It is to him that Charles always turns for advice in difficulty, and it is to him are entrusted the most delicate missions and the most important reformations. These romances were all well-known in England in manuscript form during the 15th and 16th centuries.[1] "Fierabras," perhaps the most important of them, was translated by Wm. Caxton and published by him in 1485 under the title of "The Lyf of the Most Noble and Crysten Prynce Charles the Grete." And I do not think it at all unlikely that the Editor of the G.L. No. 1, having derived some knowledge of Naismes le Duc from this book, confused him with Alcuin and thus misnamed him. I may even remark that for some years I have clung to the fond hope of finding some more substantial connection between Naismes le duc[2] and Naimus Grecus, but though I have now no doubt that Alcuin and Naimus Grecus are identical, I still love to imagine there is an unfathomed connection between Naismes le Duc, the four sons of Aymon and the Quatuor Coronati which will some day be brought to light.

I have facsimiled a short passage from an early 15th century English MS. of one of these romances, "The Sowdone of Babylone," which may be looked upon as an abridgment of "Fierabras." It is from a MS. in the possession of Bro. Bernard A. Quaritch, whom I also have to thank for the loan of the various MSS. and books I have exhibited this evening.

It will be expedient before I leave this point of the identification of Naimus to draw your attention to the following passage, which is to be found in Carmen, No. 228 of Alcuin, as printed in Migne, vol ii., p. 782.

> Perpetuum valeat Thyrsis simul atque Menalca
> Ipse Menalca coquos nigra castiget in aula
> Ut calidos habeat Flaccus per fercula pultes.
> Et Nemias Greco infundat sua pocula Baccho
> Qui secum tunnam semper portare suescit.

It appears at the end of a poem by Alcuin, addressed to Charles the Great in which he recalls and jokes about his former companions, great and small, at the old Palace school. The lines may be translated as follows (it must be remembered that in accordance with the custom of Alcuin's régime at the Palace school, all the persons are mentioned by assumed names):

[1] They have been reprinted by the Early English Text Society.

[2] An interesting attempt to identify this mythical personage was made by Herr S. Riezler in a thesis, *Naimes von Bayern und Ogier der Däne. Sitzungsberichte der k. B. Akademie der Wissenschaft zu München. 1892.*

"Thyrsis is always to be valued as well as Menalca, who used to whip the cooks in the black hall (or kitchen) so that Flaccus (*i.e.* Alcuin) might always have steaming hot gruel served on the table. Also Nemias,[1] who was in the habit of always having his wine flasks empty, but who filled his cups to the brim in honour of the Greek Bacchus (? secretly)."

At first sight this marvellous combination of Nemias and Greco, would appear to solve the difficulty, but unfortunately it proves nothing satisfactorily. Nemias was only an obscure cellarer who might have been the prototype of Simon the cellarer. It is, however, quite possible that this passage which is the nearest approach to Naimus Grecus that has yet been found in the whole range of mediæval literature, may have influenced the editor or the copier of the MS. in which Naimus Grecus first appeared. I would also point out that this, as well as the more important extracts which I give later on relating to Solomon's Temple, are all from *Alcuin's* works, and have not been dragged in promiscuously from varied authors of divers periods.

This is not the opportunity to give a detailed life of the great Alcuin, but I must give a brief outline of his career and draw attention to some of the points germane to our present investigation. Short accounts of his life will be found in Smith's Dictionary of Christian Biography, in the Dictionary of National Biography, and various other authorities, but the best biography will be found in Gaskoin's learned and authoritative work, "Alcuin, his Life and Work" (Cambridge University Press, 1904).[2]

Alcuin was born of noble Northumbrian parentage about A.D. 735, and was brought up from infancy in the school founded by Archbishop Egbert in connection with the church of York. Here he received instruction both from the Archbishop and from Ethelbert, the master of the school, who subsequently became Archbishop in 767. Alcuin was the favourite pupil of Egbert, who is said to have presaged great things for him, and who provided for his advancement in secular as well as theological learning.

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Eanbald became Archbishop of York in 780, and sent Alcuin to Rome for his pallium in the same year. On his return journey he reached Parma in March, 781, where he once more met Charles the Great, a meeting that was the great turning point of Alcuin's life. The Emperor was then meditating the foundation of scholastic institutions throughout his dominions, and knowing of Alcuin's great repute invited him to become his adviser and assistant in his projects of reform. This proposal Alcuin was eventually induced to accept, provided he could obtain the permission of his temporal and spiritual superiors at York. Their consent having been obtained, and having chosen some of his pupils as companions, he returned to France with little delay.

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To return to Alcuin, at the Court of Charles the Great. He became at first the master of the Palace School, which under his leading gained a reputation "such as it had never known before."[1] The teachers, and the household of Charles, including even Charles himself, assumed various classical or pet names, by which they were invariably addressed. Charles was always called David, Alcuin was known as Flaccus, Eginhard appears as Beseleel, and the daughters and sons of Charles and all the teachers throughout the school assumed such names as Delia, Lucia, Colomba, Homer, Pindar, etc. Although he held various appointments, and was made head of various abbeys, Alcuin's position at the Court seems to have been more in the light of a companion and counsellor to the Emperor, rather than that of holding any fixed office. But the permanent influence of Alcuin on Mediæval learning is very distinctly defined, for his transference to the continent preserved to later generations the learning of the Northumbrian schools, which in consequence of the devastation of this country by the Danes and Norsemen was quite lost to England during the ninth century, and was not restored till the time of Alfred the Great. His great work in the Empire was undoubtedly in connection with the Church and education, and although there is no *record* of his having been connected with architecture or building while on the continent, it is highly probable that after having been employed in re-building the Church at York—which, when finished, was looked upon as a wondrous structure—he would, from his high position in the favour of Charles the Great, utilise his experience in assisting Charles in building the eight hundred and eighty-six churches,[2] which we are told Charles built in Aquitaine, as well as the great buildings, which in the words of the Monk of St. Gall, Charles built at Aachen, "juxta sapientissimi Salomonis exemplum, vel Deo vel sibi."[3]

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"Thyrsis is always to be valued as well as Menalca, who used to whip the cooks in the black hall (or kitchen) so that Flaccus (*i.e.* Alcuin) might always have steaming hot gruel served on the table. Also Nemias,[1] who was in the habit of always having his wine flasks empty, but who filled his cups to the brim in honour of the Greek Bacchus (? secretly)."

At first sight this marvellous combination of Nemias and Greco, would appear to solve the difficulty, but unfortunately it proves nothing satisfactorily. Nemias was only an obscure cellarer who might have been the prototype of Simon the cellarer. It is, however, quite possible that this passage which is the nearest approach to Naimus Grecus that has yet been found in the whole range of mediæval literature, may have influenced the editor or the copier of the MS. in which Naimus Grecus first appeared. I would also point out that this, as well as the more important extracts which I give later on relating to Solomon's Temple, are all from *Alcuin's* works, and have not been dragged in promiscuously from varied authors of divers periods.

This is not the opportunity to give a detailed life of the great Alcuin, but I must give a brief outline of his career and draw attention to some of the points germane to our present investigation. Short accounts of his life will be found in Smith's Dictionary of Christian Biography, in the Dictionary of National Biography, and various other authorities, but the best biography will be found in Gaskoin's learned and authoritative work, "Alcuin, his Life and Work" (Cambridge University Press, 1904).[2]

Alcuin was born of noble Northumbrian parentage about A.D. 735, and was brought up from infancy in the school founded by Archbishop Egbert in connection with the church of York. Here he received instruction both from the Archbishop and from Ethelbert, the master of the school, who subsequently became Archbishop in 767. Alcuin was the favourite pupil of Egbert, who is said to have presaged great things for him, and who provided for his advancement in secular as well as theological learning.

The first important incident in his life so far as our present interest is concerned is, that he was ordained deacon by Ethelbert soon after 767 on the Feast of the Purification. Between this date and 780, Alcuin visited Italy where he probably met Charlemagne, he became master of the school at York in which he was educated, *and*—I would particularly draw your attention to this point—assisted Eanbald in re-building the Minster at York.

Eanbald became Archbishop of York in 780, and sent Alcuin to Rome for his pallium in the same year. On his return journey he reached Parma in March, 781, where he once more met Charles the Great, a meeting that was the great turning point of Alcuin's life. The Emperor was then meditating the foundation of scholastic institutions throughout his dominions, and knowing of Alcuin's great repute invited him to become his adviser and assistant in his projects of reform. This proposal Alcuin was eventually induced to accept, provided he could obtain the permission of his temporal and spiritual superiors at York. Their consent having been obtained, and having chosen some of his pupils as companions, he returned to France with little delay.

Then commenced his long service at Charles the Great's Court, which was not broken until his death in 804, except for a short interval in 790 to 792.

Those who would follow the details of his career, should study Mr. Gaskoin's recently published life of Alcuin, in which the learned author has pieced together the

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Sanctis Ecclesiæ Eboracensis, and was first published by Mabillon, in his Acta SS. ord. Benedicti, 9 vols., 1668.

I quote lines 1577-1588:—

Ast nova basilicæ miræ structura diebus
Præsulis hujus erat jam cœpta, peracta, sacrata,
Haec nimis alta domus solidis, suffulta columnis,
Suppositæ quæ stant curvatis arcubus, intus
Emicat egregiis laquearibus atque fenestris,
Pulchraque porticibus fulget circumdata multis,
Plurima diversis retinens solaria tectis,
Quæ triginta tenet variis ornatibus aras.
Hoc duo discipuli templum, doctore jubente
Aedificaverunt Eaubaldus et Alcuinus, ambo
Concordes operi devota mente studentes.[1]

which may be translated :—

"But a new structure of a wonderful basilica was commenced, finished, and consecrated in the days of this prelate. This house, extremely high, is supported by solid columns, superimposed on which stand curved arches, within, it glitters with admirable ceilings and windows, and in its beauty shines surrounded with many aisles, containing chambers with diverse roofs which hold thirty altars with various ornaments. Two disciples, Eanbald and Alcuin, at the order of the master (or bishop ?) built this temple (*templum*), both students of one accord with mind devoted to the work."

We know from earlier lines in this poem that King Edwin, who is I think identical with the Edwin who appears in the legendary history as cotemporary of Athelstane, and who will find a place in my next paper, built the first church at York and it is said established a bishopric there in 627. And it has generally been thought that the passage above quoted should be translated as meaning a restoration rather than a rebuilding of York Minster, because it has been supposed that no chronicler had mentioned the particular fact that the first church had been destroyed. But I do not see that any such construction need be placed on the word "ædificaverunt," and that it really means purely and simply "built." For we have the authority of the Saxon Chronicle that in 741 "This year York was burnt." Had the Minster been preserved in the conflagration we may be sure that it would have been mentioned as a miraculous manifestation of Divine Providence. Moreover we have the following passage, which I think puts all doubt on one side, in the Chronicle of Roger de Hoveden (edited by W. Stubbs, 1868, vol. i., p. 6) :—

Anno 741. Monasterium (*i.e.*, the Minster) in Eboraca civitate succensum est 9 Calendas Maii, feria prima (*i.e.* Sunday, April 23.)

So there is not the slightest doubt that Alcuin was one of the two builders of the second York Minster, which was unsurpassed for many years by any cathedral in England, and was only eclipsed on the continent by the wonderful structure that Charles the Great erected at Aachen, at the end of the 8th century, and possibly by the Cathedral at Rome.

Bearing this point in mind, it is hardly conceivable that Alcuin, after having done so much for the renowned Cathedral at York, should have been ignored by Charles the Great when he planned the Aachen Cathedral. On the contrary it is logical to

[1] As printed in *Alcuini Opera ed. J.-P. Migne*, Tom. II., ff. 842-843.

conclude that not only was he consulted, but that he was present at the construction of the "ædificia juxta sapientissimi Salomonis exemplum, vel Deo vel sibi." He might have assisted in the building, or even have been the architect,[1] (!) but it is not necessary to prove this in order to comply with the conditions of Grand Lodge MS. No. 1.

The words I quote from the Monk of St. Gall, show that within fifty years of Charles the Great's death, the cathedral at Aachen was looked upon as having been built according to the example set by the most wise Solomon. But I can give you a still more striking contemporary authority in the words of Alcuin himself.

When speaking of Alcuin at the Palace school, I mentioned the fact that all the members of the "inner circle" were known to each other by assumed names. According to Smith's *Dictionary of Christian Biography*, Charles the Great was known by the cognomens David and Solomon. Had this been the fact my present task would have been made comparatively easy, but on stricter investigation I found that the statement is erroneous. Nevertheless, Charlemagne is continually compared to Solomon by Alcuin, notably in Epistolæ Nos. 80 and 82 (as printed in Migne). The latter epistle was written early in 798 to Charlemagne who was on one of his campaigns, and Alcuin, doubtless having in mind Palm Sunday, which in that year fell on April 1st, and the approaching triumphal return of Charles, writes:

> Hæc preces, obsecro, veniant in cor pietatis vestræ, ut libeat vobis et liceat mihi, cum ramis palmarum et pueris cantantibus occurrere triumpho gloriæ vestræ; et Hierusalem optatæ patriæ et templum sapientissimi Salomonis arte construitur assistere amabili conspectui vestro, et dicere: Benedictus Dominus Deus qui adduxit David dilectum cum prosperitate et salute ad servos suos.

Which may be translated:—

"These prayers I hope may sink into the very depth of your piety, that you may be so blessed, and that I may be so permitted as to run with branches of palms and boys singing in the triumph of your glory: (and I pray that) both Jerusalem of the chosen land and the temple which is being constructed by the art of the most wise Solomon may be (continually) kept in your loving sight and say, 'Blessed be the Lord God who brought the beloved David (*i.e.* Charles) with prosperity and health to his servants.'"

You will notice particularly the form "construitur"—the great Froben when he edited this text, imagining that the passage referred to the temple at Jerusalem, thought that the MSS. were incorrect, and suggested the reading "constructum," *i.e.* built, which would have altered the entire sense of the passage. With the present light thrown on the passage I do not think there is any necessity to tamper with the wording of the MSS., and that the author wrote and intended to write "construitur," *i.e.* being built.

I cannot draw any other inference from this passage than that it refers to the temple then being built at Aachen, "by the art of the most wise Solomon," at the building of which, there is every probability as I have shown above, that Alcuin was present.

There is no doubt that the Church of the Middle Ages always associated with the memory of Charles the Great the temple at Aachen, as well as the numerous

[1] Eginhard in his *Vita Caroli Magni* (*Pertz, Monumenta*, vol. ii, p. 460, lines 25-28) states: "Erat in eadem basilica in margine coronæ quæ inter superiores et inferiores arcus interiorem ædis partem ambiebat, epigramma sinopide scriptum, continens quis auctor esset eiusdem templi cuius in extremo versu legebatur, KAROLUS PRINCEPS." It is to be regretted he did not give the inscription in full with the name of the architect.

churches he built throughout his empire, and revered him rather as an architect and builder than as an ecclesiastical reformer. The two earliest and most authentic portraits we have of Charles represent him as King and Emperor, in each case holding a model of Aachen Cathedral in his hand. They are reproduced on Plate 4, from *Montfaucon, Monumens de la Monarchie Française*, vol. i.

Another argument may be advanced that the author of the charges, having in his mind the temple at York (referred to on p. 186), wrote of it as "the temple," and that the words "King Solomon's" were interpolated by a later editor who was over-zealous. In my opinion, however, the Aachen temple is the embodiment of the legendary Solomon's Temple mentioned in the Charges.

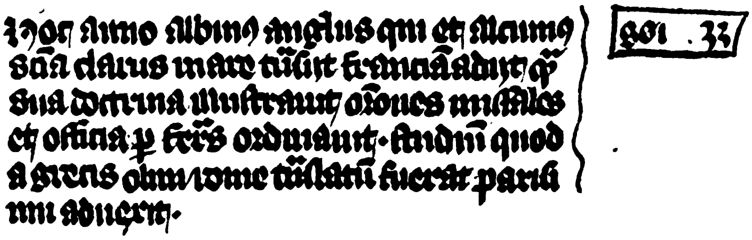
There is one point I would impress upon your minds in view of the discrepancies and contortions that pervade the 15th and 16th century Charges. Not only was learning at a low ebb even among the learned, but it cannot be claimed that the compilers of these Charges belonged to the learned class. They were not written by clerkly men for clerkly men, but by untutored scribes for stone masons. One might possibly except the Halliwell codex, which, however, contains but the faintest reference to what has been called the "legendary history."

Furthermore, I would point out that the misreadings could not have been made either by a cotemporary of any of these 15th century MSS., or by one who was used to reading them, but only by one who having been educated (or semi-educated) by the aid of *printed* books, and therefore unused to the calligraphy of the 14th and early 15th centuries, which was entirely revolutionised by the invention of printing, miscopied the unusual names he found in the early MSS., and thus hoodwinked the succeeding ten generations of masons.

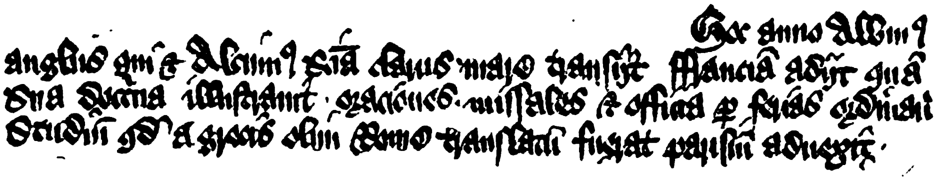
If my theories up to the present be accepted, I am quite sure that the school of masons, who point to York as the city in which English Freemasonry first took its rise, will be gratified. For all that I have brought before you this evening points to that fact. A man of York would naturally select the most learned of his native city, and one of the builders of its greatest ornament, as the introducer of the Craft into the West, and the fact that his life synchronised with that of Charles the Great doubtless made the selection the more acceptable. This however is a bye-path that doubtless will receive further attention.

I am not able on the present occasion to follow Alcuin further in the Charges, and must leave to a future opportunity the consideration of his connection with S. Alban. I have not drawn your attention to the fact that Alcuin's Latin name was Albinus, or, as it is printed in Higden (see facsimile, No. 2, last line), Albuinus, and that he was known to all his friends and pupils as Flaccus. A very strong argument might be advanced that Græcus or Graccus is a corruption of Flaccus. I have after careful consideration preferred to rely on the theory that Græcus is a misreading of a passage in Higden's Polycronicon, in which work Alcuin is never once called Flaccus. But with regard to the cognomen Albinus I shall in a future paper try to show that S. Alban, who was converted by Saint "Ad habelle" (Cooke MS., line 603-5) is our friend Alcuin in another guise, and that Saint "Ad habelle" is no other than Ethelbert (or more properly Adalbertt or Aldberht), the Archbishop of York who ordained him deacon.

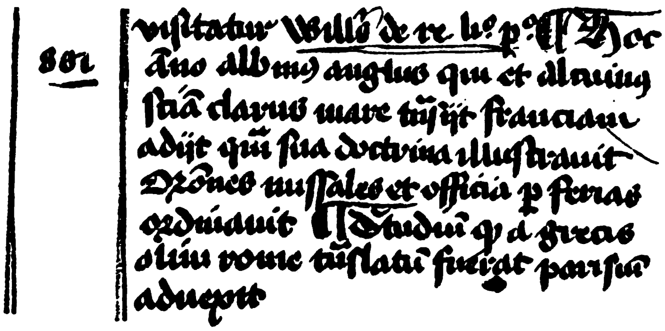
The paper I have read to you this evening will help you to realise the various discrepancies and contortions to which repeated copying of manuscripts are liable even



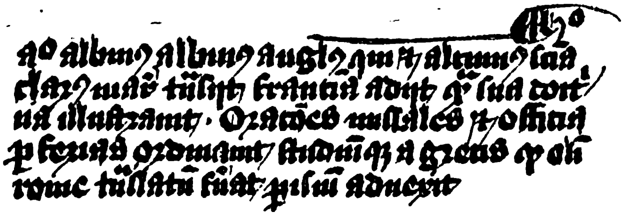
(*a*). *From a MS. in the British Museum, early XV. century;* 13D1, *folio 118, obv., col. b, lines 41-46.*



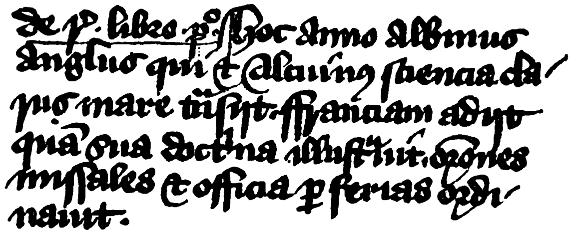
(*b*). *From a MS. in the British Museum, about 1500.* Eg. 871, *folio 188, rev., lines 25-28.*



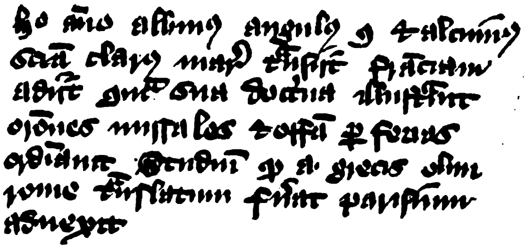
(*c*). *From a M.S. in the British Museum, early XV. century.* Harl. 3884, *folio 115, rev., col. a, lines 13-20.*



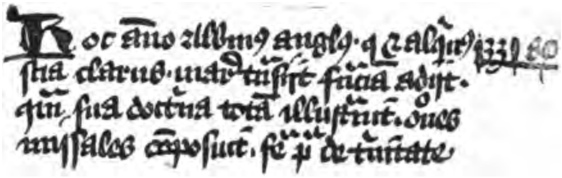
(*d*). *From a MS. in the British Museum, about 1500.* Arundel 86, *folio 86, obv., col. b, lines 15-20.*



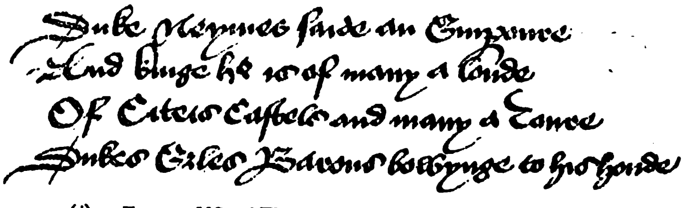
(*e*). *From a MS. in the British Museum, dated 1471.*
Harl. 3671, *folio 148, rev., col. a, lines 26-31.*



(*f*). *From a MS. in the British Museum, early XV. century.*
No. 15759, *folio 116, rev., col. b, lines 48-54.*



(*g*). *From a MS. in the British Museum, early XV. century.*
Harl. 3600, *folio 164, rev., col. b, lines 23-26.*



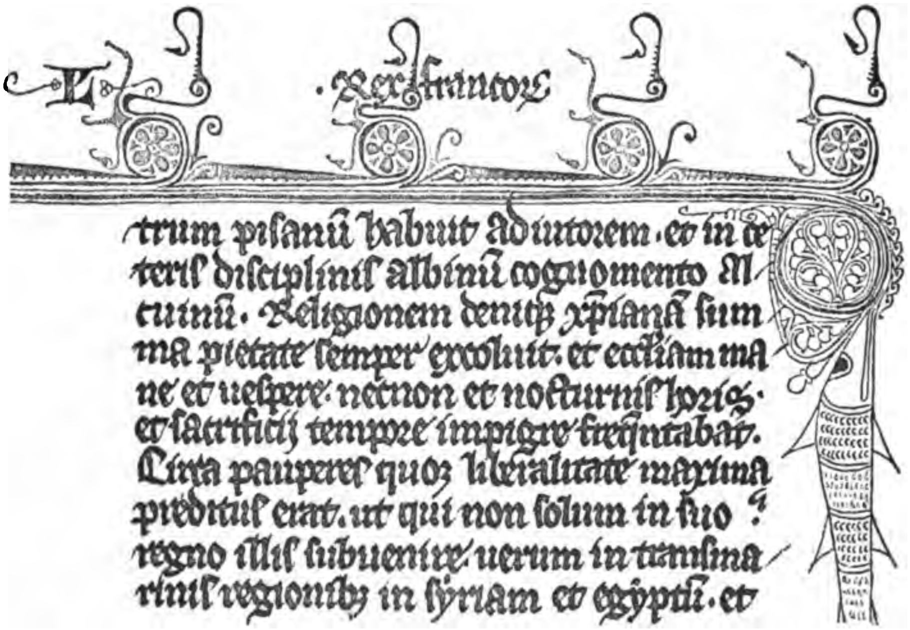
(*i*). *From a MS. of* The Sowdon of Babyloyne (*Fierabras*)
circ. 1450, in the possession of Bro. B. A. Quaritch.

¶ Ano. dc. cc. libro primo. That ye
re Albinus Englysshemen that hete
Alcuinus also a connynge man of
Clergye passyd ouer ẏ see in to Frau
ce / and enlumined that londe with
lyghte of his techynge / and ordey-
ned there orysons and offyce of mas
for ferpall dayes And he brought to
Paris studye ẏ the grekes had som-
time chaūged to rome. After Beda &
Adelme this was the wysest man of
all Englysshmen that I haue redde
of / and he was take and lefte spe-
cyally with kyng Charles whether
it were for clennesse of the londe / or
for manhede of the kynge / and tau-
ghte hym logyke and Sophystrye /
rethoryke and astronomye. And ẏ
kynge betoke hym saynte Martyns
abbaye at Turone to gouerne by ẏ
abbots ryght / for the monkes there
were fallen in to grete outrage.

1. *From* Higden's Polycronicon, 1527; *folio* 222 *reverse*.

fyue hondred paas / as Frensshmen
done / as sone as he myght for youth
he taught his sones to ryde & hunte /
to doo dedes of armes and to lerne
scyences of scole. He ordeyned his
doughter to werche wolwerke with
spyndle & with dystaf and ordeyned
them to vse suche werkes / for they
sholde not were slowe by ydlenes he
helde hym not a payd with his coun
trey speche / he coude better vnderstā
de the langage of grue than speke it
in lore of gramer peter of pyse was
his maister & in other sciences of cler
gye Alcuinus albuinus an Englys-
she man was his mayster. Charles

2. *From* Higden's Polycronicon, 1527; *folio* 219, *reverse*.


. Rex francor̄

trum pisanū habuit adiutorem. et in ce
teris disciplinis albinū cognomento Al
cuinū. Religionem deniq; xpianā sum
ma pietate semper excoluit. et ecclīam ma
ne et uespere. necnon et nocturnis horis.
et sacrificij tempore impigre frequentabat.
Circa pauperes quoz liberalitate maxima
preditus erat. ut qui non solum in suo
regno illis subuenire. uerum in transma
rinis regionib; in syriam et egyptū. et

(*h*). *From* Vincentii Bellovacensis, Speculum Historiale, *lib.* 25, *cap.* 2;
A MS. written about 1280-1300, in the possession of Bro. Bernard A. Quaritch.

in the short space of three to four hundred years, and this consideration must undoubtedly fill us with awe and reverence at the marvellous manner in which the V. of the S.L. has been handed down to us during several thousands of years. Even in that volume a few discrepancies undoubtedly exist here and there, but they are so few that they only increase our wonder at the general unanimity of the thousands of MSS. that have survived the ravages of time.

The W.M. said:—I have great pleasure in moving from the chair a hearty vote of thanks to Bro. Dring for his most interesting paper which proves not only his ingenuity but still more his laborious research. Whatever be our conclusion as to whether he has or has not solved perhaps the most difficult question that literary Masons have attempted to elucidate, at any rate there can be no two opinions as to the valiant and most painstaking efforts of our brother. Of his negative conclusions I would say nothing. He has maintained that the well-known passage in the Charge must be read in the light that its Charles the Second was not Charles the Second, that Charles Martel was not Charles Martel, that Naimus was not Naimus, and Grecus not Grecus. To put matters positively, we may not improbably think that he has proved that the Charles the Second and the Charles Martel of the Charge, were one and the same in the person of Carolus Magnus, *i.e.* Charlemagne; but we may have more than grave doubts as to whether he is right in identifying Naimus with Alcuin, or in making Grecus but a synonym for "a learned man." National and local pride would have emphasized the fact that Alcuin was an Englishman, and the very extract from the Polycronicon to which Bro. Dring refers as evidence that a copyist might easily mistake the black letter Alc for M, begins "That yere Albinus *Englyshemen* that hete Alcuinus." Copyists then were more familiar with ancient script than we are, and a comparison of Alcuinus with Martyns lower down in the same facsimile, seems to me to render such a mistake improbable rather than probable. Grecus stands on more sure footing than the other varying names and words in the passage, and I for one cannot ignore the possibility of "curious" (an unlikely and unusual epithet I think at that time) being the Greek title *κυριος*.

It may help you if I very briefly recall what previous writers have suggested in our *Transactions*. Bro. Gould, to whose learning and assiduity the highest respect is given, inclines to the theory that the man was "some one with a Greek name," not otherwise to be identified. Bro. Upton suggested that "one hight or named Grecus" was the original reading. The combination of synonymous words of North Europe and of South Europe origin was common in those days, as even our later Book of Common Prayer shews with its "err and stray"—"spiritual and ghostly," and so on. Hence the corruption would be easy into "one hight Namus Grecus." This elucidation, as far as it goes, commends itself most to me on a comparison of all theories. Mr. Wyatt Papworth in another paper enumerated eight possible derivations of the word Naimus and no less than twenty-five variations of the name. Bro. Howard "identified" him with "Greeks of Nemausus or Nismes," a colony in France of men of Greek origin, some of whom were undoubtedly builders of skill and repute. This view received the valuable support of Bro. Hughan. Bro. Klein maintained that Naimus Grecus was an anagram of Simon Grynæus, a notable mathematician or geometer of the fifteenth century; but why an anagram should be necessary or probable hardly seemed clear. Dr. Russell Forbes thought that it was an authentic name and that of a man from the Greek College in Rome, taken by Charlemagne to Aachen as a builder and thence passed on to S. Alban's Abbey in the reign of Offa. Then we had the unusual happening of

two papers at one Lodge meeting, one by our late lamented Bro. Speth, who (following Bro. Yarker who had adopted the views of a non-Masonic antiquarian, Major Murdock) "identified" him as Marcus Græcus, a notable man of science in mediæval times: and another paper entitled "Marcus Græcus eversus," in which our learned Bro. Dr. Chetwode Crawley seemed to have, as he claimed to have done, overthrown that theory. Though the problem seems unsolvable, and the net and nettling result may be *Without paying your money, take your choice*, yet "no endeavour is in vain, and the rapture of pursuing is the prize the vanquished gain." That rapture has possessed and still possesses, and, we are glad to learn, will still possess, our Bro. Dring, through whose labours we may be able to see more clearly what is not, even if still we are thwarted in our desire to discover what is.

Bro. Conder said:—I consider those of us who have made a study of the so-called Old Charges or manuscript versions of our Craft legend, are greatly indebted to Bro. E. H. Dring for so clearly setting forth his argument, which to my mind is conclusive, that Charles Secundus, Charles Martell, Charles the Martyr, or Charles Morter, as the case may be, is no other than Charlemagne, King of France, who in the year 800 A.D. was proclaimed Emperor at St. Peter's, Rome. This identification, first suggested to us I think by Bro. Russell Forbes (*A.Q.C.*, vol. v., p. 20), is now worked out by Bro. Dring with praiseworthy ingenuity, and our best thanks are due to him for his interesting summary and logical deduction.

With regard to his other proposition, that the learned Alcuin is hidden under the grotesque personage of "that height Naymus Grecus," I am unable to agree. The suggestion that the introduction of the words Naymus Grecus is due to the ignorance of the compiler of the original from which Grand Lodge MS. was a copy, I cannot accept, nor can I believe a person able to make this addition to the Craft legend would be likely to make the mistake of reading *Maymus* for *Alcuin* in any MS. that he may have been collating from; seeing that at the period of such addition, the learning of such person would have more likely been derived from MSS. than from printed books, and the type even of such books at that time would not be so very different from the MSS. themselves. There is so much to be advanced in favour of simpler *oral tradition* with regard to the Naymus Grecus legend that I must not take up more of your time at present with such argument, but on some future occasion I will ask your consideration of my own views on the subject.

Bro. E. Armitage said:—I have great pleasure in seconding the Worshipful Master's vote of thanks to Bro. Dring for the masterly paper to which we have listened this evening. There can be but one opinion as to its value, whatever any of us may think as to the true solution of the identity of Naimus Grecus having been found.

It is almost impossible to realise from its present form the enormous amount of research which undoubtedly preceded the setting forth of Bro. Dring's ingenious and carefully worked out theory. There must have been many theories started and much labour expended only to find one theory after another faulty.

Bro. Dring tells us something of this, and it is important that we should recognize the value of negative evidence perhaps more than we do. It serves to narrow the field of search and saves the future worker in the same fields. I think it would be of great value if Bro. Dring could see his way to indicate shortly the various theories he has taken up and sifted from time to time and the authorities consulted to prove them lacking.

Bro. W. H. Rylands said that he was inclined to agree with Bro. Dring in the conclusions he had arrived at, in regard, not only to Charles Martel, but also to Alcuin. He felt, however, that in considering a paper like the present one, the production of which had involved an immense amount of skill and knowledge, it would be best to reserve his remarks. When the completion of the paper dealing with the Masonic legend of St. Alban was read, it would re-open the entire question, and offer a larger field for discussion.

He thought it well to again point out that the two earliest MSS. known of these Old Constitutions, were made up books, a bit taken from here and another taken from there, with the evident object of compiling what would have the appearance of a consecutive story. Then came a long period for which no MSS. were in evidence. At a later time when the greater number of copies begin to appear, the same system of compilation was followed, the text being added to from various sources. It is clear that very much must depend not only on the sources used, but the character of the people who used them.

Bro. Rylands added that in his opinion the paper read this evening was one of the best ever submitted to the Lodge; and that the thanks of the Lodge were due to Bro. Dring not only for having given so much time and care to the subject, but also for having brought for exhibition so many rare and curious books and manuscripts.

Bro. W. J. Hughan writes:

Bro. Dring's paper on the irrepressible Naimus Grecus is of a very interesting and most suggestive character, besides being as ingenious as it is scholarly; but it will take a deal of proof, I fear, to convince some of us, that he is right in his theory that "Naimus" is really the renowned Alcuin.

I can only promise to go through all the evidence over and over again, to do his views full justice.

It is quite probable, I think, that Bro. Dring is right in his contention that "Charles Martell" is a misnomer for Charles the Great.

As to *Alcuin*, however, there scarcely seems time for such an error to be made in the general text of the "Old Charges," as arranged *subsequent* to the "Cooke MS." (a survival of which, of A.D. 1687, is to be found in the "William Watson MS.," which does not note "Naimus Grecus" at all.)

I cannot find that any of the orthographical varieties of Naimus are suggestive of Alcuin, unless by exercising more ingenuity than would likely be exercised by the framers and the transcribers of the MSS. of the "Old Charges" of the 16th century, many of the latter evidently not knowing who he was, or was intended for.

I do not think that the text of the versions containing Naimus Grecus is likely to have been arranged much, if anything, prior to the early part of the 16th century, and if so, how can it be explained that none have been discovered with the name of Alcuin in those preserved, so soon after the date of the prototype?

I do not oppose Bro. Dring's theory for one minute, but only desire to look at the matter all round, and be most cautious as to accepting his views without the full proof requisite.

In reply, Bro. E. H. Dring *said:*

The W.M. did not quite understand me, perhaps owing to my ambiguity, when he imagined I thought the printed text of Higden had been misread. I merely suggested that *en passant* as a possibility, but the context shows I based my argument on a MS. of Higden having been misread, and not one of the printed texts.

His note on the epithet "curious," on which if I remember rightly Bro. Klein also laid great stress, unexpectedly lends confirmation to my view that *scientia clarus* was misread *grecus clarus*, or *græciæ clarus*. My difficulty in this view has been :—If the word scientia (as written in facsimile *b*) were misread Greciæ and translated "Grecus" (or Grekys, which was the 15th cent. form of the modern word Greek) what became of the word *clarus*? It now appears that *clarus* was translated "curious!" which meaning it undoubtedly bore although one would not expect it. To show this I would point out:—(1.) Trevisa translates *clarus* as "connynge" (facsimile 1.) (2.) Dr. Murray in the *Oxford Dictionary* gives as one of the definitions of "curious," "ingenious, skilful, expert," and cites from an early MS., "a tre, but no clerke so corious to ken us the nome," *i.e.*, a tree, but no clerk so learned (as) to inform us the name. (3.) This definition of "curious" is the exact equivalent of cunning, which originally meant full of "ken," or knowledge, and which, like its sister words "canny," "knowing," and its collateral "curious," has since become much limited in meaning. (4.) Wherefore I conclude that "curious" is the equivalent of *clarus* and "connynge." This fact helps me out of a difficulty, and strengthens my contention that the passage is derived from Higden.

In reply to Bro. W. H. Hughan, whom I have to thank for much encouragement, I agree with him that we have no varieties of Naimus (*i.e.*, in the Charges) suggestive of Alcuinus, nor do I think we shall ever find them, for my view is that the man who translated from Higden (*i.e.*, an early editor rather than a copyist) made the mistake in misreading *Higden*. I also am inclined to think with him that Naimus Grecus was introduced into the Charges in the beginning of the 16th century, but inasmuch as we have no MSS. of the Charges between the Cooke MS. (*circa*. A.D. 1420) and the Grand Lodge No. 1 (A.D. 1583) it is difficult to prove. It is debateable (notwithstanding the inference derived from the Cooke MS.) whether the Naimus legend was due to the introduction of the S. Alban legend, or *vice versa*, and I shall say something on the subject on a future occasion, when I will also notice some of the other suggestions that have been made.

Even if my paper should only result directly in the elucidation of the Charles Martel question, it has been the means of inciting the expression of such kind sentiments and encouragement, both privately and publicly, that I should feel amply repaid for having written it. But I hope, nevertheless, it will draw attention once more to the old Legends, which, even if they be only Legends, are of the greatest importance to all brethren who take an interest in the Craft to which they have the honour to belong.

After reading the paper several brethren remonstrated with me for not giving greater prominence to the fact that Alcuin's cognomen was Flaccus, which they thought was very likely the origin of Grecus, or Graccus, as it was sometimes written in the Charges. And they pointed out that inasmuch as I had demonstrated the probability that an early editor was acquainted with Alcuin's writings, it was not wise of me to ignore the Flaccus derivation solely for the reason that Alcuin is not called Flaccus by Higden. I can only say in reply that however plausible and facile this view may be, I deliberately relinquished it in favour of what I think is a more logical and scientific theory. But whatever be the derivation of the appellation "Grecus," I hope that Alcuinus will be accepted as the equivalent of Naimus.

The vote of thanks was carried unanimously.

SUMMER OUTING.

Thursday, July 6th to Sunday, July 9th, 1905.

CHESTER.

BY BRO. W. JOHN SONGHURST, P.M., 227.

THE 20th July, 1889, was a somewhat memorable date in the history of the Quatuor Coronati Lodge, for thereon our ever-lamented Brother Speth organised the first of those Outings which have now become so firmly established and have contributed so much to the pleasure and instruction of all who have been privileged to take part in them.

It was only a modest little party of twenty who, on that day, carried out an equally modest little programme, comprising a few hours' stay at St. Alban's and an examination of the Abbey and other interesting architectural work in the City. In the following year a similar expedition was made to Edgeware and Stanmore, in 1891 to Rochester and Cobham, in 1892 to Colchester and in 1893 to Canterbury. 1894 witnessed an extension of the arrangements, which were made so as to allow of an absence from town of more than one day, this being necessary when a pilgrimage to Salisbury and Stonehenge was undertaken. The success of the trip was so apparent that no hesitation has since been felt in arranging for other equally long journeys, which have included Winchester and Romsey; Leamington, with Warwick and Stratford; Peterborough, with Burleigh House and Croyland; York, with Helmsley, Byland and Rievaulx; Exeter and Dartmoor; Gloucester, with Cheltenham and Cirencester; Norwich; Lincoln, with Coates and Stow; and Worcester, with Deerhurst and Tewkesbury.

The name of another City has now to be added to this long list and another "outing" has to be chronicled.

On Thursday, 6th July last, the following brethren assembled at Euston Station and journeyed by the 1.30 train to Chester:—The Rev. Canon J. W. Horsley, W.M. 2076; Harry J. Sparks, Norwich; C. E. Ferry, Isleworth; J. W. Gieve, Portsmouth; E. H. Buck, Southsea; T. Michell, Taunton; T. J. Ralling, Colchester; L. Vibert, Madras; David Hills, Beckenham; C. Wetherell, Eastbourne; R. Orttewell, Maldon; and W. H. Brown, Rev. H. T. Cart, W. Wonnacott, W. J. Songhurst, E. L. Horne, J. W. Stevens, C. E. Osman, F. R. Taylor, J. A. Tharp, W. A. Tharp, J. Procter Watson, W. Hammond, G. S. Criswick, F. W. Brazil, W. F. Lamonby, Col. R. S. Ellis, T. Charters White, J. H. Retallack-Moloney, G. Chillingworth, T. M. Timms, Thomas Leete, Dr. Walshe Owen, Harry Tipper, Sadler Long, W. Busbridge and Albert Brown, all of London. Tea was served at Stafford, and at Crewe we were joined by Col. G. Walton Walker, Wolverhampton; Frank Hughes, Handsworth: William Maylor, Hanley; F. G. Swinden, Birmingham; and T. A. Bayliss, King's Norton.

On our arrival at Chester we found a number of the local brethren on the platform anxious to give us a first welcome to their Ancient City. A special tramcar conveyed us quickly to the Grosvenor Hotel, where our host, Bro. A. G. Collins, was in

readiness to receive us with a large contingent of our own party who had arrived earlier in the day. These included Bros. Dr. W. J. Chetwode Crawley, Dublin; J. Young, Belfast; J. Bodenham, Newport (Salop); Alfred A. Milward, London; Howard J. Collins, Birmingham; W. H. Welsh, Blockley; J. M. Bruce and Thomas Pearson, Newcastle on Tyne; G. L. Shackles, Hull; J. A. Steward, Worcester; C. F. Silberbauer, Cape Town; E. Allan, Dr. T. Murray and W. J. Mildren, Barrow in Furness; W. H. Tarrant, Witney; W. Dickenson, Guildford; John J. Todd, Paisley; William Watson, Leeds; and C. Field, London; while later in the evening we were joined by Bros. Walter Lawrance, W. B. Hextall, Rev. C. E. L. Wright, London; and H. W. Tharp, Leicester; our numbers being still further swelled during the trip by Bros. J. M. Dow, S. S. Chiswell, J. W. Smith, R. Sandham, F. G. Goodacre, Rev. W. S. Hildesley, of Liverpool; and Rev. W. E. Scott Hall, of Oxford.

After a hasty dinner, we made our way to the Town Hall, where, by the kindness of the Mayor (Bro. Robert Lamb), the Council Chamber had been converted into a commodious Lodge Room. The necessity for meeting there instead of at the Masonic Hall was soon apparent, for over 200 members of the local Lodges had assembled to meet us. An emergency Lodge, under the banner of the Cestrian Lodge, was opened by the W.M., assisted by the principal officers of the Independence, Clarence and Travellers' Lodges. Great regret was felt and expressed at the unavoidable absence, through illness, of the Deputy Provincial Grand Master, R.W. Bro. Sir Horatio Lloyd, but the hearty welcome that was accorded to us by the brethren there assembled gave an assurance, if such had been needed, of the determination of every brother in the City that our visit should be in every way a success.

At the conclusion of the Lodge business, we were taken charge of by Bro. Henry Taylor, F.S.A, and treated to a most interesting lecture on Chester and its antiquities. By the aid of lantern slides, thrown on the screen by Bro. M. Johnston, we were made fully acquainted with the Chester of the Roman, the Briton, the Saxon and the Norman. Then we were taken through the troublous times of the Plantagenets—which were only ended when Wales succeeded in placing a Welsh prince on the throne of England—to the seige of the City in 1645. Much had also to be said of Randle Holme, the earliest speculative Mason of whom Chester has any record, who may yet prove to have been received into the Fraternity before even Elias Ashmole. The late Bro. Armstrong, Cheshire's Masonic historian, considered that the Lodge which met at the "Sunn" in 1725 had had an existence even before the days of Randle Holme.

Bro. Taylor very kindly provided printed copies of his Lecture for the brethren present, and those who have since studied it at their leisure must have felt that it was considerably more than the "sketch" which its author modestly calls it, and that it gave us an amount of information which enabled us to understand very thoroughly the City and its antiquities as they were actually presented to us on the following days.

On Friday morning we assembled at 10 o'clock at the Grosvenor Museum, which contains a wealth of treasure, most ably described to us by Bro. Newstead, chiefly relating to the Roman occupation of Chester. One of the objects which perhaps excited most interest was the tombstone to the memory of Marcus Aurelius Nepos, centurion in the Twentieth Legion. Mr. F. Haverfield, M.A., F.S.A., gives a description of the stone in his admirable catalogue, from which the following extract may be quoted:—

> " On the left side of the stone is another inscription, *sub ascia d (edicatum)*,
> " and above it is a representation of two mason's tools. The *ascia* was
> " probably one of these, a combined axe and hammer. The formula *sub ascia*

> " *dedicatum*—' dedicated while still under the hammer'—seems to mean that
> " the stone was dedicated while still incomplete. This certainly is what
> " happened in the present case, for the inscription of the wife is still want-
> " ing. The formula was much used in southern Gaul, but rarely elsewhere;
> " this is its only appearance in Britain."

Although the sculpture is rough and worn, we were disposed to agree with Bro. Taylor that the second tool referred to was intended to be the *square*, and this gave it additional interest from a Masonic stand-point.

The musical brethren in the party were much indebted to Dr. Bridge, F.S.A., for an explanation of the set of "Recorders" preserved in the Museum, and were astonished to learn that these are not *reed* instruments as is generally stated. We were also interested in the Geological and Natural History sections, all the specimens having been collected locally during the past few years.

A few steps took us to the Castle, which, although itself modern, occupies the site of a building erected by the first Norman Earl of Chester on a still earlier Saxon mound. Some old work is still happily preserved in what is known as Cæsar's Tower, the buildings being now devoted mainly to the County Council Offices, Assize Courts and the Barracks.

At St. John's Church we were met by Canon S. Cooper-Scott, M.A., who described very fully the many beauties of his ancient Norman Church. A legend that an earlier edifice had been erected on the site by King Æthelred is pourtrayed in a medieval fresco on one of the pillars, and receives some confirmation from a collection of "Saxon" worked stones preserved in the Crypt. There seems in fact a wealth of legend connected with this interesting Minster Church, and much of it has been preserved in the fine window recently inserted in the West end as a "Jubilee gift" from the late Duke of Westminster. Another window which attracted considerable attention is one to the memory of a well-known Chester architect, Bro. T. M. Lockwood.

After lunch we were taken by steamer up the river to Eaton Hall. Several interesting objects were pointed out to us on the way, among them the first Cedar out-rigger ever built. It carried the Grand Challenge Cup from Henley in 1855, and is now a cherished possession of the Royal Chester Rowing Club. Eaton Hall itself is certainly a magnificent pile of buildings, but we had been somewhat spoilt for new work by the greater attractions of the antiquities in the City. For Eaton was constructed so late as 1867-77. Its history is at present too apparent; legend and tradition are everywhere lacking. Still the afternoon was very pleasantly spent, and the art treasures which we were privileged to inspect were of themselves well worth the visit.

Our evening was again spent at the Town Hall, where a most excellent concert had been arranged by the local brethren, under the presidency of our good brother the Mayor. Glees, songs, recitations and stories followed one another in rapid succession, encores were numerous, and it was a regret to all when the clock gave warning that the pleasant evening was at an end. Perhaps it had not been entirely what may be described as a Masonic meeting, though we all felt that we were drawn nearer to our brethren who had treated us in so hospitable a manner; and yet certainly not altogether non-Masonic, for some of us found time to make an examination of the very interesting Minute Books and other relics of the old Lodges of Chester, and two of the brethren brought up and lent for exhibition at our October meeting some curios which will be carefully described in due time.

Saturday morning saw us assembled at St. Mary's Church, under the guidance of the Venerable Archdeacon Barber, M.A., F.S.A., who most kindly pointed out the many interesting features of his 12th Century edifice. Prominent among its monuments are those erected to the members of the Holme family, and we could not fail to notice and admire the porch built by the Freemasons of Chester, as a memorial to Randle Holme the third, of whom mention has already been made. The beautiful "Perpendicular" roof, believed to have been brought from Basingwerk Priory, is also a marked feature of the building.

But Archdeacon Barber's kindness was not yet at an end. Accompanying us to the Cathedral, he again acted as our guide, and there was probably nothing of importance connected with the building and its history which he was not able and pleased to elucidate. An interesting feature we noticed was that practically one "mark" was confined to one column or section of work, so far at all events as our eyes could reach. Occasionally a differently marked stone was seen, but so rarely that it seemed to have slipped in by accident. Our observations were necessarily almost entirely confined to the nave, for elsewhere the hand of the restorer has been at work to such an extent that but few "marks" are discoverable. Still we were pleased to notice that even in later work the Freemasons had done their part, the handsome pulpit in the Choir bearing witness to the activity and generosity of the brethren in the province. The remains of the domestic buildings are of considerable extent, and the old refectory, though shorn of much of its length, is still constantly used by the Choristers.

The programme laid down for the afternoon was a "Perambulation of the City, under the guidance of Bro. I. Matthews Jones, City Surveyor, and other local brethren," and well indeed did these brethren perform their self-imposed task. It would be almost impossible to describe or even enumerate the many items of interest that were shewn to us. The walls with their gates and towers, the ever-fascinating "rows," the Stanley Palace, "God's Providence House," Bishop Lloyd's Palace, ancient crypts, Trinity Church, St. Peter's Church, old staircases, old panelling, in fact it seemed as though we were shewn everything of interest in the City above ground as well as below ground, for we even penetrated into the cellars of several unpretending shops where much of Roman Chester is still to be seen. We were there shewn a hippocaust, as well as some of the columns of probably the basilica, lying as they fell when the building was destroyed.

While writing these notes, I received from a brother in far-off California, a letter, which is so interesting that I should like to transcribe it in full. Unfortunately, that is not possible, and no series of extracts could give the fraternal feeling which is evinced in every word :—

"Dear old Chester!" he begins, "How every nook and corner, every carving and building appeal to my feelings." He then goes on to describe a number of interesting features of the old City, fearing that they may not have been brought to our notice, and concludes by recalling some Masonic incidents connected with his residence there years ago. It is unnecessary for me to say how much of what he mentions was actually shown to us. In fact it seemed that nothing could have been omitted, so careful were our guides to point out all that could possibly be of interest. They certainly created an admiration for the City even beyond our anticipations, and there cannot be one who is not ready to echo our brother's words, "Dear old Chester!"

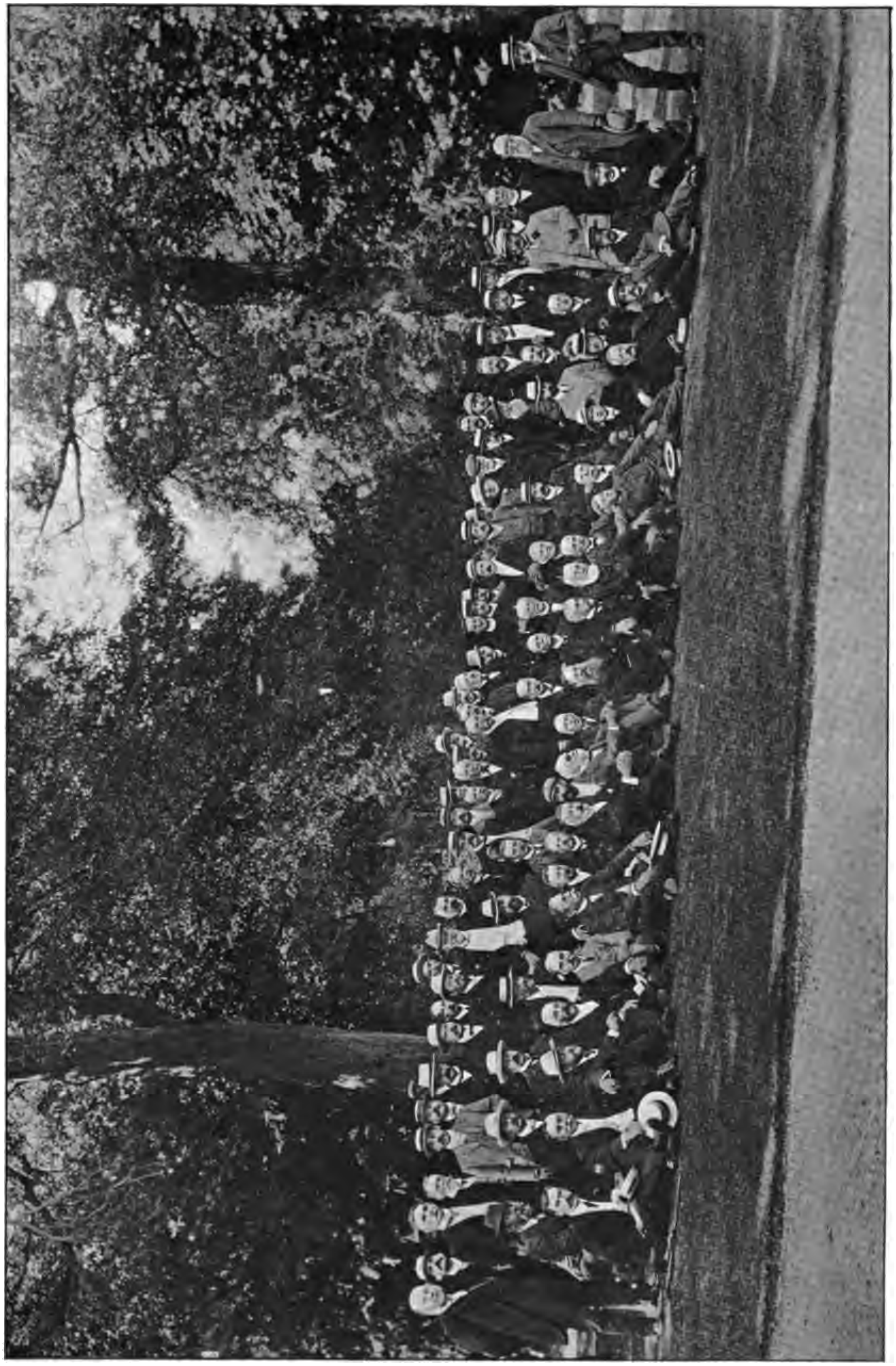
In the evening we attempted to entertain our hosts in some such manner as they had so successfully done on the previous day. Unfortunately, only a few of our party were endowed with musical talents, but, strengthened by some of the local brethren, who kindly came to our assistance, Bro. Tipper was able to arrange a small concert in our Hotel, where we were pleased to welcome a great number of our friends.

For Sunday, arrangements had been made that we should attend Morning Service at the Cathedral, and fully 250 brethren mustered at the Town Hall and proceeded to the seats which had been set apart for us in the Choir.

After lunch there came the first rain which we had had during our stay. It ultimately developed into a heavy thunderstorm, which most agreeably cooled the air for the return journey to London. Dining on the train, we reached Euston at about 8.30, and were all loud in our expressions of the pleasure we had derived from our outing, and of our appreciation of the excellent arrangements which had been made for us. The local committee must have had a hard task indeed, and Bros. Hopley and Grant-Bailey (the joint secretaries to the Committee) were warmly congratulated on the arduous work which was thus brought to such a satisfactory conclusion.



JEWEL in the Collection of Bro. E. Fox-Thomas.
Believed to be a combination of W.M. and M.E.Z.



W. Wonnacott.

In the Park at Eaton.

CHESTER.

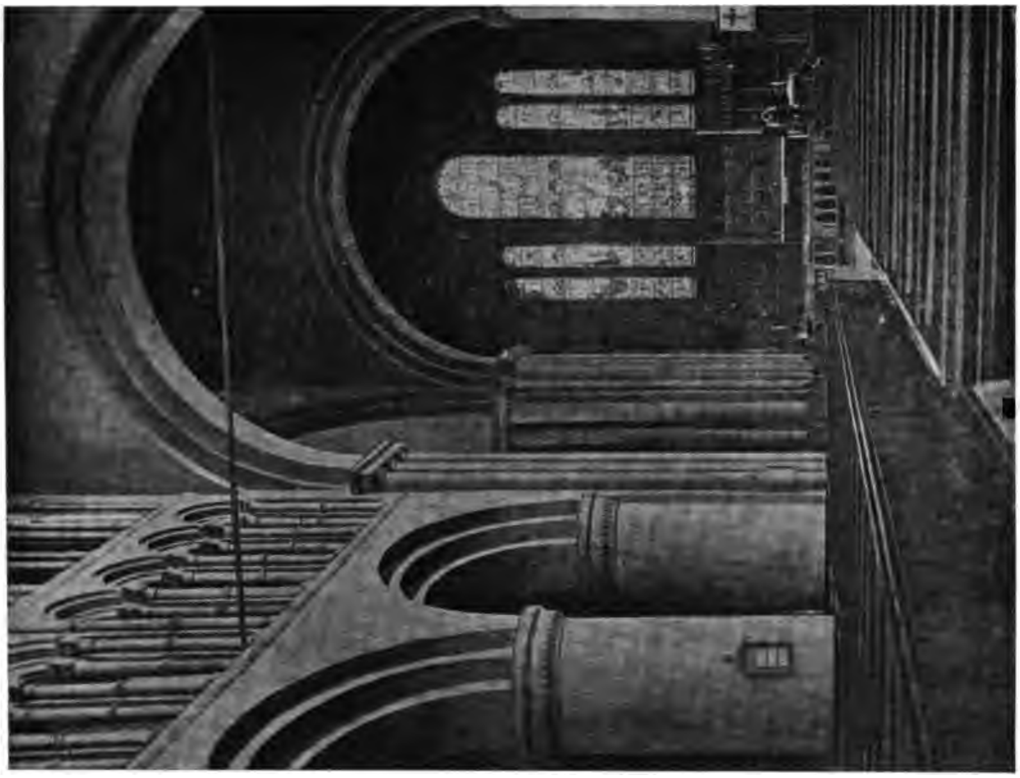


W. Wonnacott. St. Mary on the Hill.

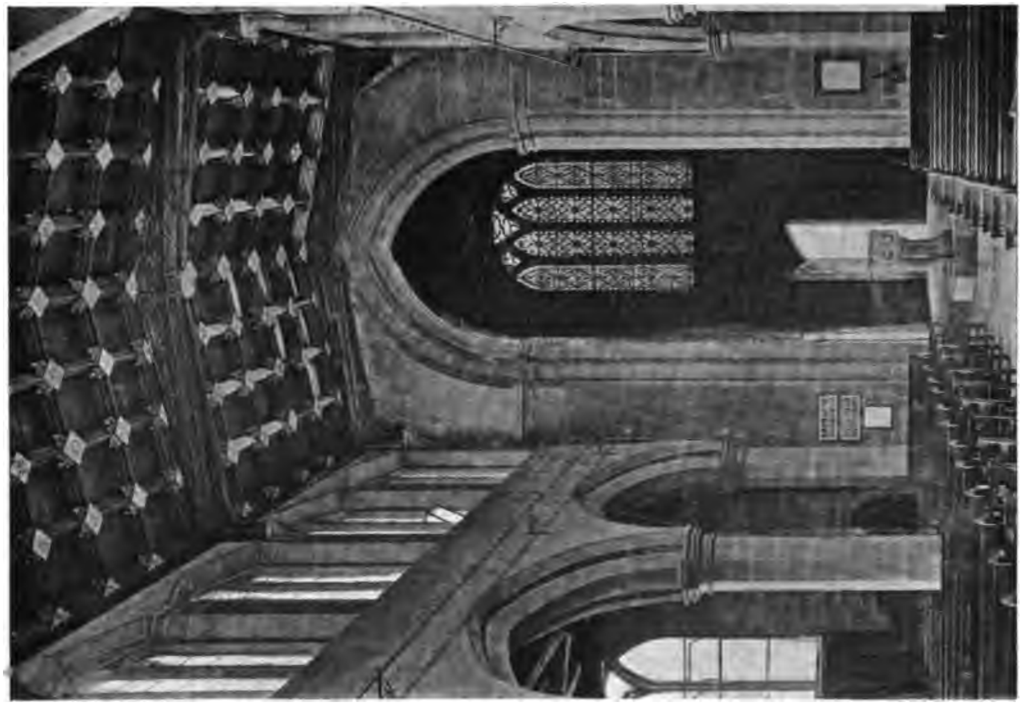


W. Wonnacott Eaton Hall.

CHESTER.

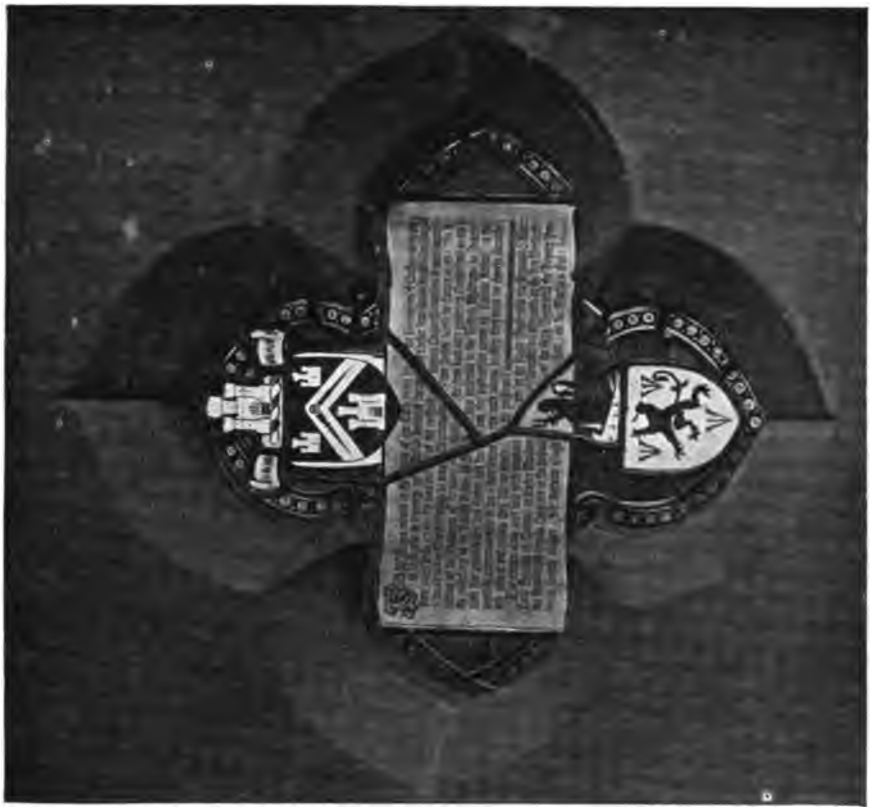


W. Wonnacott. S. John's Church.



F. R. Taylor. St. Mary on the Hill.

CHESTER.



W. Wonnacott.



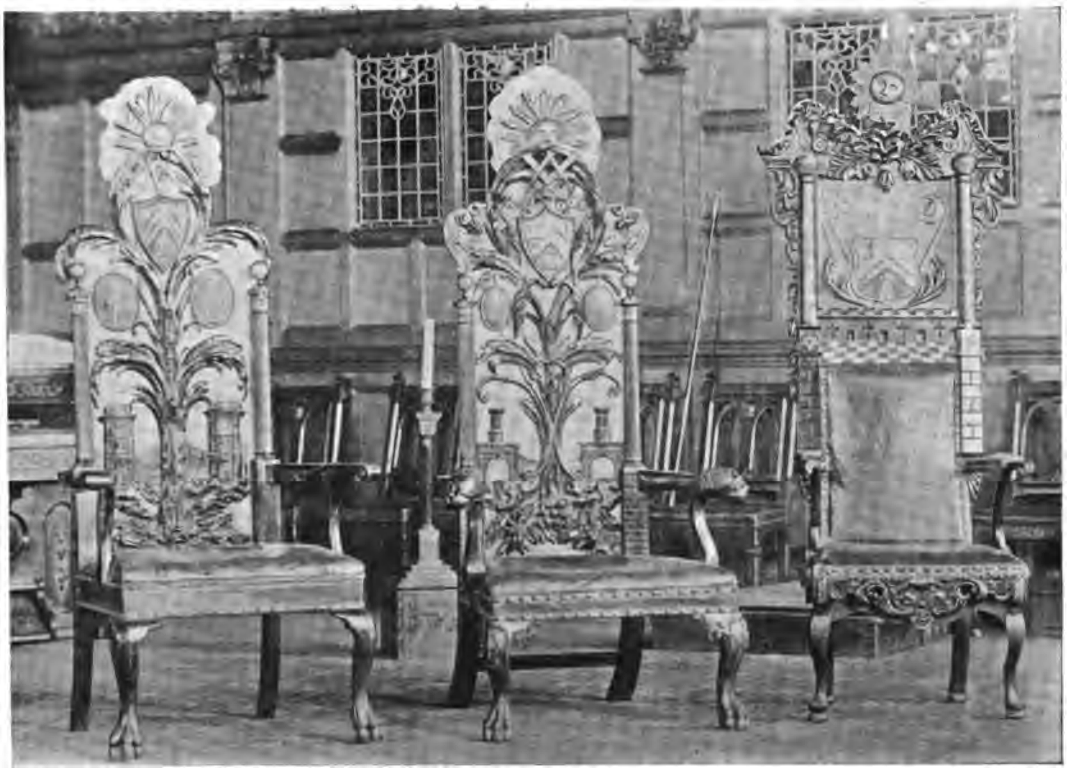
W. Wonnacott.

St. Mary on the Hill.
Randle Holme Memorial Windows.

CHESTER.

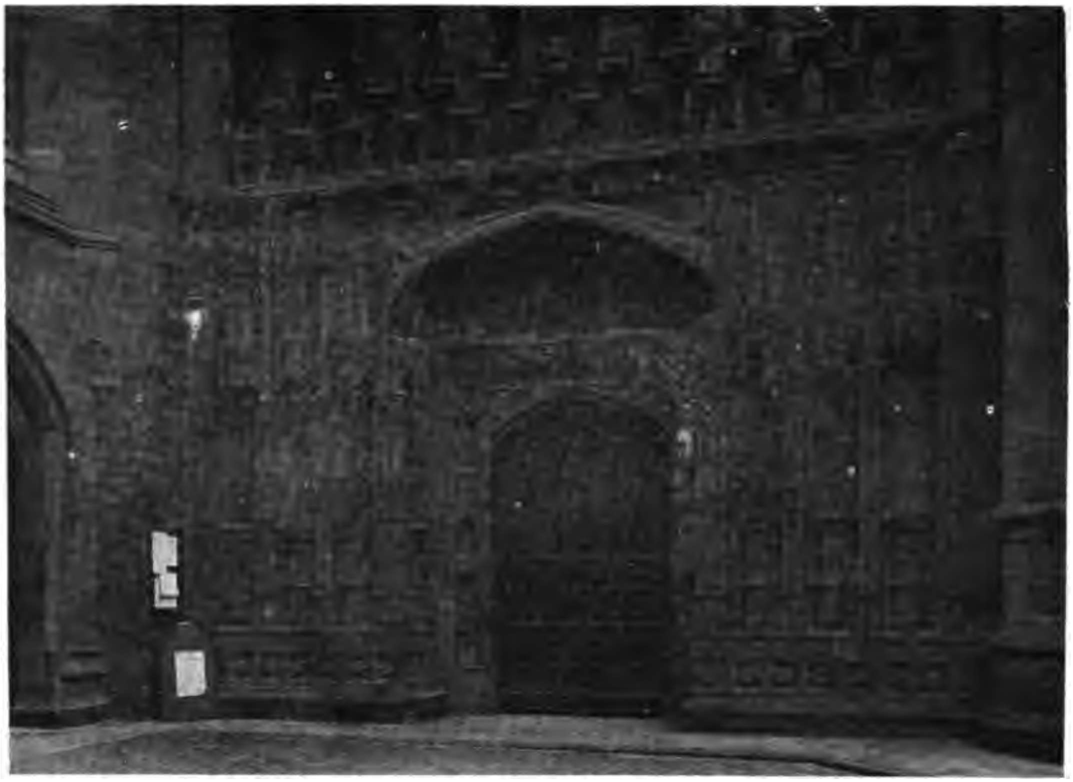


W. Wonnacott. City Wall.



F. R. Taylor. "Cestrian" Chairs.

CHESTER.



W. Wonnacott.

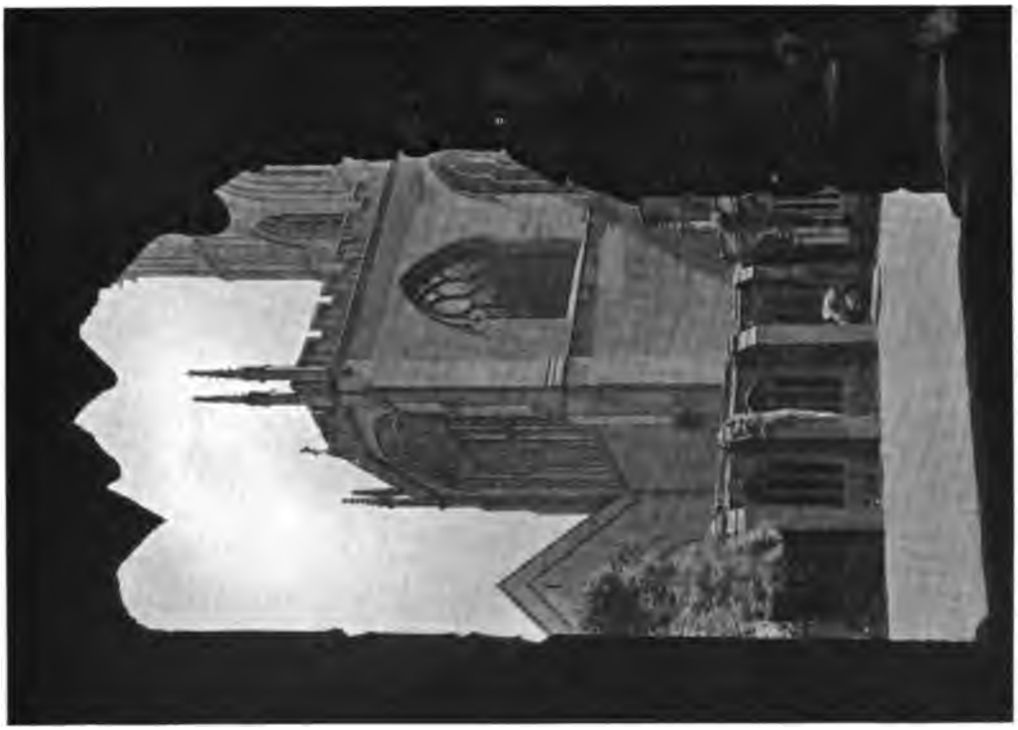
Cathedral. West Door.



CHESTER.

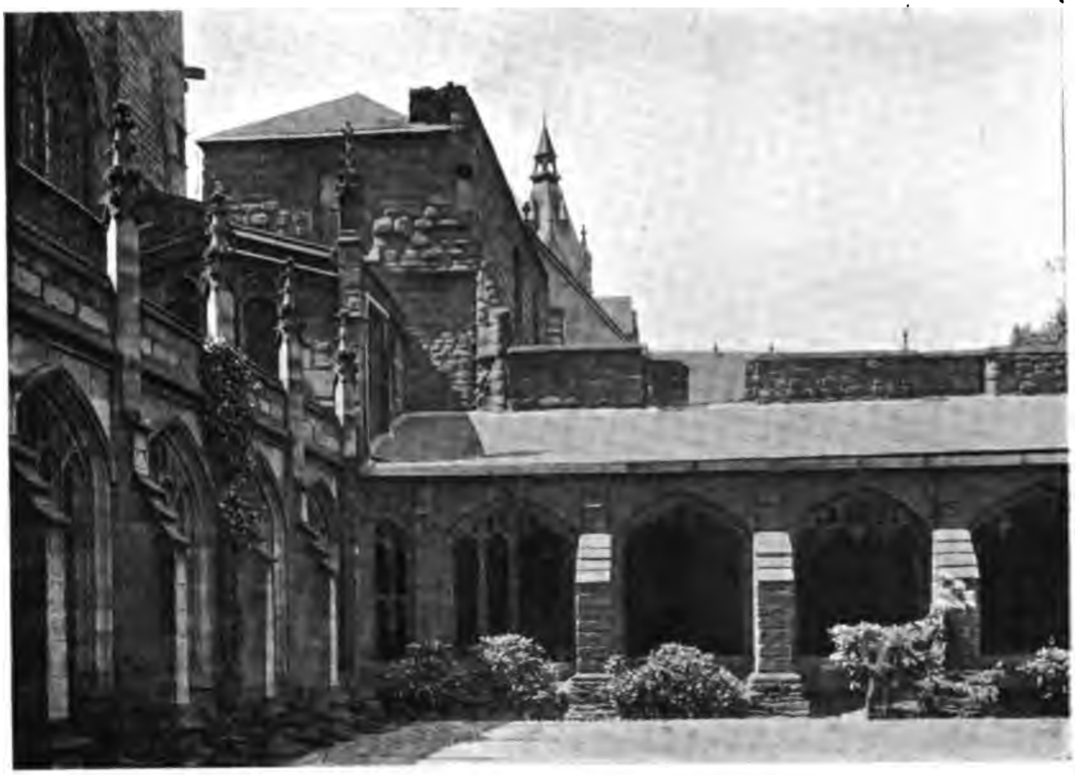


W. Wonnacott. Cloisters. West Walk.



W. Wonnacott. Cathedral. North Transept.

CHESTER.



W, Wonnacott. Cloisters.



W. Wonnacott. Cloisters. South Walk.

CHESTER.



F. R. Taylor.

The Rows. Watergate Street.



W. Wonnacott.

The Rows. Watergate Street.

CHESTER.



W. Wonnacott. House in Southgate Street.



W. Wonnacott. "The Bear and Billet."

CHESTER.



W Wonnacott. Randle Holme's House. Southgate Street.



CHESTER.



G. Chillingworth. Bridge Street.



H. J. Collins Remains of a Roman Building removed from Bridge Street.



G. Chillingworth. The Old Bridge.

CHESTER.



H. J. Collins.
St. John's Church.



G. Chillingworth.
St. John's Church.



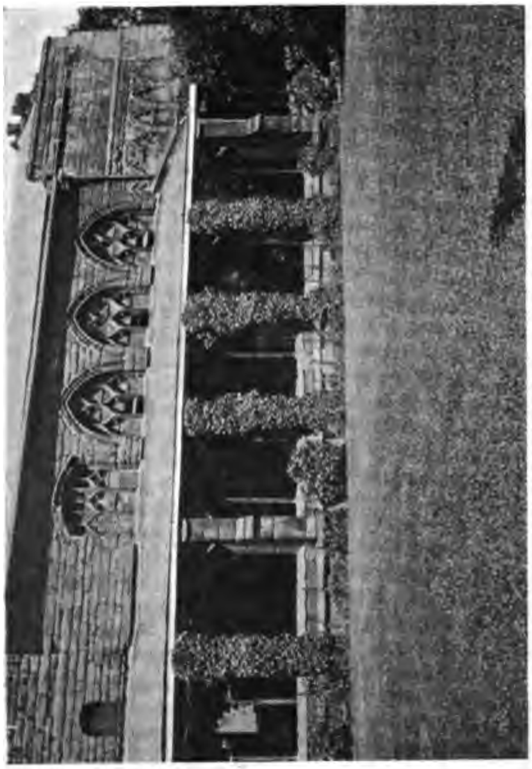
Cathedral. Before Restoration.
(From an old photograph.)



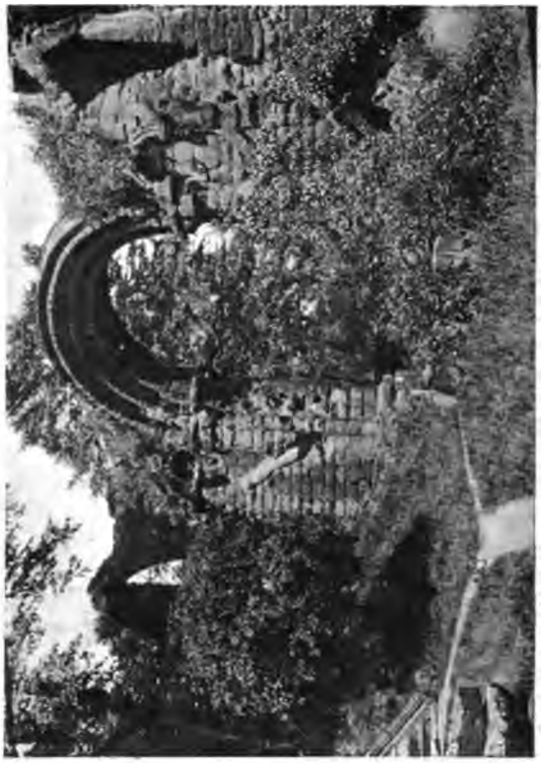
David Hills.
King Charles's Tower.

Ars Quatuor Coronatorum.

CHESTER.



David Hills. The Cloister Garth.



David Hills. St. John's Church.



W. Wonnacott. Bridge Street.

W. J. Chetwode Crawley, LL.D.



Eighteenth Century Caricature of Freemasonry.

From Dr. Chetwode Crawley's Collection.

CONTEMPORARY COMMENTS ON THE FREEMASONRY OF THE EIGHTEENTH CENTURY:

THE PROSE COMPLEMENT OF PICTORIAL *MOCK MASONRY.*

BY W. J. CHETWODE CRAWLEY, LL.D., D.C.L.,
Grand Treasurer, Ireland.

THE pictorial caricatures and dramatic parodies that mocked the Freemasons' PROCESSIONS OF MARCH in the early days of Grand Lodge afford incidental proof of the consideration to which the Society had already attained in the Cities of London and Westminster. The time, trouble and money lavished on these burlesques attest the prosperity of the Craft. Even the most insensate joker will not waste his substance unless he has secured a subject that will justify his expenditure. Otherwise, the laugh would be against him.

Parturiunt montes, nascetur ridiculus mus.

The noise made by the external representations and misrepresentations of Freemasonry could not fail to awaken the echoes of Grub Street, and notices of the Craft began to appear in the more pretentious literary organs that aimed at light and leading. These notices are the literary complement of the pictorial representations that kept pace with the progress of the Craft.

By an odd coincidence, the periodical that sought to make capital out of the Craft was called *The Craftsman.* The journals that took themselves seriously in the eighteenth century were mostly made up of political or social essays, following *longo intervallo*, in the wake of Addison's *Spectator* or Steele's *Tatler*. *The Craftsman* was the ablest of the periodicals that supported the Opposition to Walpole's Government, and was understood to number among its contributors such statesmen and publicists as St. John, Viscount Bolingbroke, and Pulteney, Earl of Bath.

The Craftsman was published twice a week under the editorship of "Caleb D'Anvers, of Gray's Inn, Esq.," whose counterfeit presentment, in the most literal sense of the words, bedecks the quaint title-page. This pseudonym cloaked the personality of Nicholas Amhurst (1697-1742) a satirist and pamphleteer of considerable merit. He belonged to that unlucky type of humanity which is always in opposition to somebody or something. Expelled from St. John's College, Oxford, in 1719, when on the eve of obtaining a Fellowship, he removed to London, and struggled to the front among the seething crowd of satirists and pamphleteers. After some years of literary vicissitude, Amhurst issued the first number of *The Craftsman* on 5th December, 1726. He continued to issue it twice a week, except when he, or his printer, or both, were in prison, till July, 1737, when the periodical was summarily suppressed by the Government. The ostensible cause was an apparently guileless letter, purporting to come from Colley Cibber, the Poet Laureate, and urging that a commission should be granted him as Licenser of Plays with retrospective powers, inasmuch as many of the sentiments put by ill-conditioned dramatists of bygone days, such as Shakespeare and Ben Jonson, into the mouths of some of their characters were quite subversive of the principles and

practice of the Government of the day. In the twentieth century, the cause seems absurdly disproportionate to the effect, but the guileless letter seems to have hit somebody very hard in the eighteenth century.

A few weeks before the suppression of *The Craftsman* the time came round for the annual parade of the Freemasons, and the Procession of March is duly chronicled in the *Book of Constitutions* under the date 28th April, 1737. The official account is brief enough for quotation.

> "Assembly and Feast at Fishmongers-Hall, on Thursday, 28 April, 1737,
>
> Loudoun, Grand Master, with his Deputy and Wardens, the noble Brothers, the Duke of Richmond, the Earls of Craufurd and Weemes, Lord Grey of Grooby, the Stewards, and many other Brothers, all duly clothed, attended the Grand Master Elect at his House in Pall-Mall, in the West, and made the Procession of March Eastward to the Hall, in a very solemn Manner, having 3 Bands of Musick, Kettle-Drums, Trumpets, French Horns, properly disposed in the March: Where All Things being regularly transacted as above,
>
> The Earl of Loudoun proclaim'd aloud our noble Brother,
>
> XVI. Edward Blythe, Earl and Viscount Darnley, Lord Clifton, Grand Master of Masons, who continued
>
> | | | |
> |---|---|---|
> | John Ward, Esq.; D. Grand Master. | Sir Robert Lawley, Baronet, William Græme, M.D., and F.R.S. | Grand Wardens. |
>
> And continued the Secretary and Sword-bearer."
>
> *The New Book of Constitutions*, by James Anderson, D.D., 1738.

Here, as elsewhere in the *New Book of Constitutions*, the Rev. Dr. Anderson, whose strong point was not exactitude either in spelling or in weightier matters, makes an heroic phonetic attempt at the title of the Earl of Wemyss. Similarly, Dr. Anderson incorrectly sets down the family name of the Earl of Darnley as Blythe, instead of Bligh, and repeats the mistake in the "List of Grand Masters who have acted under his present Majesty, King George II." This blunder has a peculiar infelicity, for the *New Book of Constitutions* was issued with the formal approbation of the Earl of Darnley, who might be expected to know his own name.

Both the Grand Masters concerned in the Procession of March of 1737 could claim some sort of family interest in the Craft. The Earl of Loudoun, a Scottish peer, eventually held for twenty years the post of Colonel of the Thirtieth Foot, a Regiment which supported two concurrent Military Lodges working under the Grand Lodge of Ireland, the fountain of Military Warrants. His Lordship's granddaughter, Countess of Loudoun in her own right, endeared herself to the English Fraternity as wife of the Earl of Moira, acting Grand Master of England from 1790 to 1812. The Earl of Darnley, an Irish Peer, was nephew of Col. Thomas Bligh, who was conspicuous in the Freemasonry of the Irish Metropolis, 1731-1733. In the latter year he is recorded as sitting in Lodge with the Earl of Middlesex, in whose honour the famous Sackville Medal had been struck. (*A.Q.C.*, vol. xiii., p. 147).

The Freemasons' parade in honour of the Earls of Loudoun and Darnley was heralded by a violent attack in *The Craftsman* of the preceding week, preferring in exaggerated terms a series of absurd charges against the Freemasons. The intention is plainly ironical, and quite in keeping with the double-edged letter, which caused the total suppression of *The Craftsman* a few weeks later. The tolerance of "our present most excellent Ministers" is extolled; the military organization of the Freemasons is inferred from their wearing aprons; and their apparent harmlessness is denounced as a subtle danger. The climax of inconsequence is reached in the parting exhortation to "our incomparable Government" to avail itself of a new source of revenue by laying a tax on Freemasons in the interests of the ladies,

Irony is sadly liable to be misinterpreted by persons who have no reverence for figures of speech, and *The Craftsman's* squib was taken for a sober indictment by his contemporaries. The charges brought by the Editor against the Fraternity had, at least, the merit of novelty, and it may well be that the unexpectedness of the frontal attack on the Freemasons masked, too efficiently for the purposes of the Opposition, the *Craftsman's* design to harass the exposed flanks of the Government.

The diatribe in *The Craftsman* ran as follows:

THE COUNTRY JOURNAL;

or, THE

CRAFTSMAN. [No. 563.

By Caleb D'Anvers, of Gray's Inn, Esq;

Saturday, April 16, 1737.

To Caleb D'Anvers, *Esq*;

Sir,

Amongst all the various Instances, which have been lately produced, of our Advantages over other Nations, in Point of Liberty, there is one so very remarkable and important, that it deserves your most serious Consideration; I mean the Toleration of that mysterious Society call'd FREE MASONS, who have been lately suppress'd not only in *France*, but in *Holland*, as a dangerous and formidable Race of Men; whereas here They are permitted to hold their private Meetings, in every Part of the Town, and even to appear in publick Procession with the Ensigns of their Order.

Indeed, I have often wonder'd that They have not been laid under some Restraints even in *England*; for tho' *our present most excellent Ministers* have always preserved a sacred and inviolate Regard to *Liberty*, I think no Government ought to suffer such dark and clandestine Assemblies, where Plots and Machinations against the State may be carried on, under the Pretence of *Brotherly Love* and *Good Fellowship*.

The *Act of Toleration* does not allow of private *Conventicles*, even in Cases of *Conscience*, but injoins that all *Meeting-Houses*, or *Places of divine Worship*, shall be not only *licensed*, but *publick*, and all others are punishable as contrary to Law.

Shall more Indulgence therefore be granted to this *incomprehensible Fraternity*, who do not pretend, as far as I ever heard, to plead *Conscience*, or any *publick Emolument*, in their Behalf? Shall They be allow'd to meet where They please, and do what They please, without any *Authority*, or Manifestation of what They are about?

They derive their Original, as I am inform'd, from the Building of *Babel*, which every Body knows was an audacious Attempt against *Heaven*; insomuch that GOD himself thought fit to defeat their Design by the *Confusion of Tongues*, that such impious Offenders might not understand one another. But, on the contrary, our *Modern Masons* pretend to an *universal, dumb Language*, by which People of all Nations upon the Face of the Earth, who are initiated into their Misteries, can easily converse together, by the Help of *certain Signs*, which Nobody understands but Themselves.

It is likewise said that by the *same Signs* They can oblige any of their Brethren to leave off their Work, or other Engagements, and follow Them wherever They please; a Power of a very dangerous Nature, and which may be some Time or other turn'd to a very ill Use.

The *Concord* and *Unanimity*, which reigns so remarkably amongst Them, is very surprizing; for though They are composed of all *Nations, Parties*, and *Religions*, We are told that there hath not happen'd the least Quarrel or Disturbance in any of their Assemblies; and, indeed, I must do Them the Justice to say that I never heard of any.

That *impenetrable Secrecy*, for which They are so famous, is likewise Matter of just Suspicion, and seems to indicate that there is something in their nocturnal *Rites* and *Ceremonies*, which They are afraid of having discover'd.

For this Reason, They not only lock Themselves into the Room, where They meet, and suffer none to wait upon Them, except *Brethren*; but upon all extraordinary Occasions (such as admitting *new Members*, or instituting *Lodges*, as They are call'd) a *Centinel* is placed at the Outside of the Door, with a *drawn Sword* in his Hand, to prevent all Discoveries.

This is not the only Mark of their being a *military Order*; for it is very observable that They give their *chief Officer* the Title of GRAND MASTER; in Imitation, I presume, of the *Knights of Malta*; nay, he Hath a *Sword of State* carried before Him, almost as large and richly ornamented as That of his Majesty. *This Sword* was presented to Them, as I am inform'd, by a *great Roman Catholick Peer.* —— With what View, I shall not take upon myself positively to determine. But if the worshipful Mr. B. were taken up, and closely examin'd about it, I fancy He might be induced to make some useful Discoveries.

There seems likewise to be something emblematical in the *Gloves* and *Aprons*, with which They often appear in public, as well as private. Every Body knows that a *Glove* is only another Word for a *Gauntlet*, and that a *Gauntlet* is a *Piece of Armour for the Hands.* An *Apron*, indeed, is a proper Badge of *Masonry*, in the literal Sense; but I am told, by an ingenious Friend of mine, that it is likewise a Term in *Gunnery* for a flat Piece of Lead to cover the *Touch-hole of a Cannon*, when it is loaded; and I leave my *Superiors* to judge whether it may not be made Use of by our *Free Masons* to typify something of the same Nature.

It farther deserves Notice how artfully They have dispersed Themselves in *different Lodges*, through all Parts of the Kingdom, and particularly in *this great Metropolis*; as if it were on Purpose to beat up for *Volunteers*, in which They make no Distinction of Persons; for it is well known that They not only admit of *Turks*, *Jews* and *Infidels*, but even *Jacobites*, *Nonjurors*, and *Papists* themselves.

They keep their Proceedings so very private, as I observed before, that it is impossible to guess what *Seal* of *Secrecy* They have invented, which is able to tye up the Mouths of such Multitudes of People; for there are many of Them, whom the *most solemn Oaths* could not bind, upon any other Occasions, and yet nothing hath been able to shake their Fidelity, in *this Particular.* I wish it may not be somewhat like *that horrid Obligation*, which *Catiline* administer'd to his *Fellow-Conspirators.*

Upon the whole, *this mysterious Society* hath too much the Air of an *Inquisition*, where every Thing is transacted in the Dark, and I wish it may not be spawn'd from the same hellish Original, notwithstanding its pretended *Antiquity.*

I am sensible that many plausible Reasons may be alledged in Favour of *this Fraternity.*

And *first*, it may be said that a *learned and worthy Divine of the Church of England* hath long ago publish'd the *Institutions of the Free-Masons*, which contain nothing but what is perfectly innocent, and prove Them to be rather a *whimsical* than a *dangerous* and *formidable Sect.* But I must observe that *this Book* seems design'd rather to *amuse* than *inform* the World, and put Them upon a wrong Scent; for it is not to be suppos'd that He would reveal *those boasted Mysteries*, in which the very Essence of their *Society* consists. They have, no Doubt, their *Secreta Monita*, as well as the *Jesuits*, and We can never hope to see them, in *one Case*, unless by meer Accident, as it happen'd in the *other.*

But the most material Argument is, that there are so many of the *Nobility*, *Gentry*, and even the *Clergy*, of the most undoubted Affection to his Majesty's Person, Family and Government, in this *Society*; that as it will be impossible to carry on any wicked Designs against *Him*, without their Knowledge, so it cannot be supposed that They will concur in them or conceal them. But, with all due Deference to *these honourable and reverend Persons*, (for whom nobody can have a more profound Respect than myself) I must beg Leave to give my Opinion, that *this Argument* is very fallacious, and upon which We can have no sure Dependence; for I apprehend the *Obligation*, which the *Free-Masons* take, to be of such a Nature, that the *blackest Conspiracies* or *Machinations*, will not allow them to break through it. Besides, how can We be sure that *those Persons*, who are known to be *well-affected*, are let into all their *Mysteries?* They make no Scruple to acknowledge that there is a Distinction between *Prentices* and *Master-Masons*; and who knows whether

They may not have an higher Order of Cabalists, who keep the *grand Secret* of all intirely to Themselves?

It may likewise be ask'd, perhaps, in what Plots, or *ill Designs* of any Sort, They have been engaged, ever since the first Foundations of *their Society?* This Question is not easily answer'd; for their Principles and Actions are so unfathomable, that nobody can pretend to say, with any Certainty, in what They are concern'd, or not concern'd; but I cannot help thinking Them at the bottom of *one Affair*, which hath lately happen'd, and is now upon the Tapis; I mean the late *Tumult* at *Edinburg*, and the Murder of Capt. *Porteous*; which was concerted and executed with so much *Unanimity* and *Secrecy*, that none but a Mob of *Free-Masons* could be guilty of it, without the Discovery of *one Person* in so numerous a Multitude as were concern'd in the Perpetration of that *atrocious Fact*.

I am glad to hear that a *Law* is likely to pass, in the Nature of the *Black-Act* (the most compendious of all *penal Laws*), for preventing any *such Riots*, for the future, by trying the Authors, or Accomplices, of them in *England*; for if the *Scots* will not find one another guilty, there is all the Reason in the World that They should be tried by an *impartial Jury*, who know nothing of *Them*, or *their Characters*; and I hope to see the *Free-Masons* included in the *same Bill*; for they may be properly said to *go in Disguise*.

I know *these Men* are generally look'd upon, in *England*, as a Parcel of idle People, who meet together only to make merry, and play some ridiculous Pranks; but it is very plain that the wise Governments of *France* and *Holland* look upon Them in a very different Light; and I humbly hope to see my own Country follow the Example of the *latter*, at least, by suppressing *such dangerous Assemblies*.

But if a *total Suppression* should be thought inconsistent with our *free Constitution* and *most incomparable Government*, I have an Alternative to offer; which is to lay a double Tax upon all *Free-Masons*, as there hath been for many Years upon the *Papists*.

I flatter myself that *this Scheme* will not prove disagreeable, at present, when *great Sums of Money* are wanted, and *Ways and Means* are so very hard to be found. I am sure, it will be more acceptable to the Generality of Mankind, or at least of Womankind, than the *Reduction of Interest to 3 per Cent.* without any *Redemption of Taxes*; for as the *Ladies* have a very bad Opinion of the *Free-Masons*, and are incapable of being admitted into *that Order*, They will never complain of any Tax being laid upon *Keeping a Secret*, which They are not let into Themselves.

I am, SIR &c.,

JACHIN.

The denunciations of *The Craftsman* were vaporous rather than venomous, but amongst them was one charge which challenged contemporary attention. This was the assertion that the Freemasons had had a hand in "the late tumult at Edinburgh, and the murder of Capt. Porteous." The episode has been immortalised by the genius of Sir Walter Scott in *The Heart of Midlothian*. But this masterpiece has become a classic, and classics are never read nowadays, save when they occur in the syllabus of some examination. In any case, it is expedient to give a summary of the facts, freed from the glamour cast upon them by the Wizard of the North.

Two smugglers from Fife, respectively named Wilson and Robertson, were held in prison in the Tolbooth of Edinburgh for robbing an Exciseman. In those days, and in that country, smuggling was considered a gentlemanly occupation, and the collection of the Excise an intolerable outrage. The prisoners, therefore, enjoyed the popular sympathy from the first. Then came a series of dramatic incidents that centupled the popular fervour. The smugglers all but broke prison. In the very act of escaping, Wilson, a robust and powerful man, unluckily took the lead, and stuck fast in the aperture they had made, thus depriving his slim fellow prisoner of all chance of escape. Wilson felt himself to blame for having insisted on precedence, and on their way from kirk next Sunday he gripped with each hand one of the four soldiers who escorted them, and seized a third with his teeth. His companion shook off the bewildered

fourth, and, as a matter of historical fact, effected his escape so completely that he was never again seen in Edinburgh. Despite the popular sympathy, Wilson was executed, and as a sequence of his execution the mob stoned Captain Porteous and the City Guard. Captain Porteous ordered the Guard to fire, and, as usually happens, the Guard, loath to deliberately shoot down their fellow citizens, fired high, and shot innocent spectators. For this, Captain Porteous was brought to trial and convicted of murder by the narrow majority of eight to seven in the Scotch jury. He was condemned to death, but was reprieved. Unfortunately for himself, he was brutal and overbearing in temperament, and had so conducted himself during his day of power as to be thoroughly disliked by the citizens of Edinburgh. The leaders of the Scottish popular party, having reason to think that Captain Porteous would be ultimately pardoned and taken into favour by the English Government, organised a mob, broke into the Tolbooth, took Porteous out, and hanged him without undue haste. Indeed, all their acts were marked with a calm deliberation utterly unlike the usual acts of popular indignation. So calm and so deliberate were they in their dealings, that it seems almost natural to record that the perpetrators were never identified.

In a measure, *The Craftsman* paid a compliment to the Freemasons by deeming them the only Society capable of such methodical organization, and such impenetrable secrecy.

This was the view taken by the Rev. Dr. Anderson. The Grand Lodge of Scotland had only just been founded. The accusation was levelled against Scottish Freemasons. As a Scot and a Freemason, he felt bound to turn its point.

Among the songs appended to the *New Book of Constitutions*, 1738, is one entitled *The Secretary's Song*, in which the second verse is thus printed:

In vain would *Danvers* with his Wit *
Our slow Resentment raise;
What He and all Mankind have writ,
But celebrates our Praise.
His Wit this only *Truth* imparts,
That Masons have firm *faithful Hearts.*
With a Fa, la, &c.

* That those who hang'd Capt: *Porteous* at *Edinburgh* were all *Free Masons*, because they kept their own Secret. See *Craftsman*, 16 April, 1736. No. 563.

Dr. Anderson, with habitual inaccuracy, misspells D'Anvers' name, and ascribes the publication of the accusation to *The Craftsman* of 16th April, 1736. In reality, the date was a year later, 1737.

The subsequent history of the Song and its explanatory note is sufficiently curious. After the edition of 1738, or, rather, after its re-issue by the trade in 1746, both Song and Note were dropped from the English *Book of Constitutions*. But their circulation found new channels little foreseen by their author. They were copied, avowedly from the edition of 1738, into the Irish *New Book of Constitutions*, published in Dublin in 1751, by Edward Spratt, Secretary to the Grand Lodge of Ireland. Some attempt was made by Spratt to make Dr. Anderson's words more consistent with the facts they were supposed to chronicle. In the Dublin version, the apostrophe is reinstated in D'Anvers' name, and the incorrect year is omitted from the date. The Song retained a place in successive editions of the Irish *Book of Constitutions*, or *Ahiman Rezon*, published in 1804, 1807, 1817, and 1820. After this date, *Collections of Songs*, however choice, were no longer considered necessary adjuncts to the Laws and Regulations of the Fraternity of Freemasons, The Grand Lodge of Scotland was slow to follow the legislative precedent set by the older Grand Lodges of England and Ireland.

THE

CRAFTSMAN.

BY

ÇALEB D'ANVERS,

of GRAY'S-INN, Esq;

Reus in Judicium adductus est C. VERRES, homo vita atque factis, omnium jam opinione, damnatus; pecuniæ magnitudine, sua spe, ac prædicatione absolutus. Huic ego causæ, Judices, cum summa voluntate & expectatione populi Romani actor accessi; non ut augerem invidiam ordinis, sed ut infamiæ communi succurrerem. Adduxi enim hominem, in quo reconciliare existimationem judiciorum amissam; redire in gratiam cum populo R. satisfacere exteris nationibus possetis; depeculatorem ærarii; vexatorem Asiæ atque Pamphiliæ; prædonem juris urbani; labem atque perniciem provinciæ Siciliæ; de quo, si vos severe, religioseque judicaveritis, auctoritas ea, quæ in vobis remanere debet, hærebit. Sin istius ingentes divitiæ judiciorum religionem, veritatemque perfregerint; Ego hoc tamen assequar, ut judicium potius reip. quam ut reus judicibus, aut accusator reo defuisse videatur. CIC.



LONDON. Printed for R. FRANCKLIN, in Russel-Street, Covent-Garden, M,DCC,XXXI.



Title page and Frontispiece of *The Craftsman.*

From Dr. Chetwode Crawley's Collection.

It was not till 1804 that the Grand Lodge of Scotland saw fit to promulgate a Code of Laws for the government of her daughter Lodges. Very wisely, the *Appendix of Masonic Songs* found no place in that issue, which, as a literary compilation, stood on a higher plane than either of the corresponding English and Irish *Histories of Freemasonry.* The Song and Note dealing with *The Craftsman* had, however, found their way into the *Collection of Masons' Songs*, by James Callendar; Edinburgh, 1758.

When the Grand Lodge of the Antients had so enlarged its boundaries as to require a *Book of Constitutions*, Laurence Dermott supplied the want with the quaintly named *Ahiman Rezon*, 1756. As the Grand Lodge of the Antients was essentially an Irish-born Grand Lodge, and as Laurence Dermott was an Irish Mason, it was natural that the *Ahiman Rezon* should be modelled on the Irish *New Book of Constitutions*, 1751, which Edward Spratt had, in his turn, copied from Dr. Anderson's edition, 1738. The Song and Note are transferred to the first edition of *Ahiman Rezon* exactly as Spratt had left them.

In the second edition of the *Ahiman Rezon*, 1764, the Note is expanded by the addition of the following paragraph:

> "...... The affair was thus, Captain Porteous having committed Murder, was tried, convicted, and ordered for Execution at Edinburgh; but his Friends at Court prevailed on the Queen to reprieve him; which gave Umbrage to the People, who Assembled in the Night, broke into (and took him out of) the Prison, from thence to the Place of Execution, ordered him to kneel down, which was also done by the whole Company, who joined him in Prayer for a considerable Time, and then all of them laid hold of the Rope, and hawled him up as they do on board a Man of War. It is remarkable that they all wore white leather Aprons, which (by the by) is a certain proof they were not Free-Masons."

With the Note thus amended and expanded, the Song was repeated in the editions of the *Ahiman Rezon* published in 1778, 1787, 1800, 1801, 1807, and 1813.

Long before the Union of the English Grand Lodges had put an end to the issue of rival *Books of Constitution*, Caleb D'Anvers and *The Craftsman* had ceased to interest either banch of the Fraternity.

REVERTING TO the indictment formulated against the Freemasons in *The Craftsman* of April, 1737, the accusation drew forth a counterblast from a most unexpected quarter. The defence and its author lie so far out of the track of Freemasonry that some preliminary explanation is necessary.

In 1732 there arrived in England a distinguished French Refugee, Antoine-François Prévost d'Exiles (1697-1763), who had been born in the same year as Nicholas Amhurst, and who, like Amhurst, supported himself by his talents as Editor of a literary periodical. The Georgian era gave great scope to a brave soldier, to a sprightly author, or to a learned ecclesiastic. Before he attained middle age, Prévost had been all three. His education had been entrusted to the Jesuits, and he had profited to the full by their literary instruction. When he came to sixteen years of age, he grew tired of the Collége d'Heslin, and suddenly took service with the army as a volunteer. When the campaign was over, the volunteers were disbanded, and Prévost was taken back without demur by the Jesuits. No stronger proof could be given of the incipient talent of the pupil, for that astute Order never relaxes its rules in favour of common-place candidates.

The retention of the lamb within the fold was of short duration. For the second time Prévost became a soldier. He served with distinction, but at the age of twenty-two years once more sought the monastic robe. This time he betook himself to the Benedictines, and Dom Prévost shone even in that erudite Order by the versatility of

his accomplishments and the solidity of his attainments. Again tiring of monastic restraints he fled to Holland, entered the world once more as a layman, and showed by his literary career that his ecclesiastical superiors had not been mistaken in their estimate of his capacity.

After two years in Holland, Prévost judged it expedient to visit England. It is not certain whether the lady—there is always a lady—accompanied him or not. He established a French periodical in London, entitled *Le Pour et Contre*, which he conducted with success from 1732 to 1740. This magazine was published twice a week, and was eventually collected into twenty volumes, of which more editions than one are known. Notably, there was an edition at the Hague, which contained more articles than the edition of Paris, which was strictly expurgated by the censor of the press. The design of the periodical was not at all unlike that of the *Review of Reviews* current to-day. It skimmed the cream of the London press; it reviewed new publications; it commented on such events as would interest French readers; and all with the lucid and lively touch which few but French hands can give. *Le Pour et Contre* naturally ceased when the author returned from exile to Paris. For he not only resumed his place of favour among the aristocracy of France, but became reconciled to the Church, and was known as the *Abbé Prévost* to his dying day.

That dying day fell out to be of such an appalling nature, that it forces itself into any sketch of Prévost's career. On the 23rd November, 1763, the Abbé Prévost was found lying unconscious, and apparently dead, near his country house in the Forest of Chantilly. The civic authorities were apprised in due course, and the local magistrate, happening to be in a desperate hurry, ordered an immediate autopsy. A piercing shriek from the agonized victim of this deplorable operation proclaimed that he was still living, and for a moment there was hope. But the surgeon's knife had gone home to a vital part, and the Abbé died on the dissecting-table.

It is a relief to hark back to the literary labours of the Abbé Prévost, or Prévôt, as the name is indifferently spelled. He was one of the most prolific authors that ever graced the French language. Nothing seemed to come amiss to him: histories, travels, newspaper articles, criticisms, memoirs, and especially romances, flowed in profusion from his pen. His romances won fame for him, and still live in literature. In our own time, an English translation of his *Histoire du Chevalier des Grieux et de Manon Lescaut* met with great success. Among those singled out by Jean Jacques Rousseau for his special reading, were two, of which the scenes are laid in the British Isles, *Les aventures de M. Cleveland, fils naturel de Cromwell*, and *Le Doyen de Killerine*. This last title is a Gallicised rendering of *The Dean of Coleraine*, and purports to be founded on the vicissitudes of a noble Irish family.

The article in which *Le Pour et Contre* undertook to refute the charges of *The Craftsman* was published in May, 1737, and will be found in the volume for that year issued in Paris. The full title page of this excessively rare periodical runs as follows:

"LE POUR ET CONTRE.
Ouvrage périodique d'un gout nouveau.
Dans lequel on s'explique librement sur tout qui peut interesser la curiosité du Public, en nature de Sciences, d'Arts, de Libres, d'Auteurs, etc., sans prendre aucun parti, & sans offenser personne.
Par l' auteur des Mémoires d'un Homme de Qualité.
Tome I.
. . . . *Incedo per ignes*
Suppositos cineri doloso.
Horat.
A Paris: Chez Didot, Quai des Augustins, près du Pont Saint Michel, à la Bible d' Or.
MDCCXXXIII.
Avec privilége du Roi."

The *Craftsman's* attack drew forth the subjoined retort from *Le Pour et Contre.*

THE FREEMASONS' DEFENCE AGAINST *THE CRAFTSMAN.*

[TRANSLATION.]

Election of the Grand Master of the Order of Freemasons.

The Freemasons held a Lodge here [London] on April 23rd [? 13th, 1737] for the election of a new Grand Master. The attendance included the Earl of Lansdoun [Loudoun], Grand Master, of M. Janwar, [John Ward], Dr. George Gram [William Græme, M.D., F.R.S.,] Grand Wardens; the Masters and Wardens of seventy-five Lodges, with Lords Crawford, Wannes [Wemyss] and Hume; and the Earl of Darnley was elected as Grand Master for the ensuing year.

On the [twenty-eigth] of the month, theday appointed for the Installation of the Earl of Darnley in his office as new Grand Master of the Ancient and Honourable Society of Freemasons, all the Grand Officers of the Fraternity, clothed with the collars of their various posts, waited on his Lordship about ten o'clock in his own house, and congratulated him on his election to discharge the duties of Grand Master. The Earl of Darnley had provided a magnificent collation. At noon the Brethren left his Lordship's mansion in PALL-MALL in order to dine at Fishmongers' Hall, near London Bridge.

The Procession was marshalled in the following order:

I. Six coaches in which were seated the twelve Brethren who served as Stewards, clothed with their Collars and Aprons, and holding white wands in their hands; two Stewards in each coach.

II. The Masters of Particular Lodges of whom there were a hundred, clothed with their proper collars, and occupying fifty coaches, two in each coach.

III. The Wardens and principal members of the other Lodges, likewise two by two in their coaches.

IV. A kettle-drummer, four trumpeters, and eight horn blowers, on white horses.

V. The Earl of Lansdoun, the outgoing Grand Master, clothed with the grand collar of the Fraternity, and the Earl of Darnley, Grand Master elect, with an Apron, but without a Collar, rode together in a magnificent coach, drawn by six dappled grey steeds with harness of crimson velvet and gold.

VI. In front of the State-coach, heralds bore the emblems of the Grand-master's office, and beside the coach marched a body of Serving-brethren.

VII. The coach was escorted by the lackeys of the two noblemen, clad in new and resplendent liveries.

When the procession reached Fishmongers' Hall, the Brethren were received by many members of the Society with loud shouts of joy. When all had assembled in the Hall, the reports from the Lodges established abroad were submitted, and the usual charitable benefactions were allocated to poor and needy Brethren. Then the company seated themselves at table, while the bells of the parish church hard by rang out a tuneful peal. The Banquet was served to four hundred and fifty guests, arranged at twenty tables.

The "Craftsman's" Essay on the Free Masons.

My regard for this famous Society goes so far as to preclude me from changing a word in this relation. The author of *The Craftsman*, of 16th April last (No. 563) has, however, not displayed as much self-restraint in his Essay of that date, wherein he takes upon himself to show up the Free Masons as a dangerous faction, against which he even advises the Government to take the field for reasons and motives which are hardly consistent with the politeness of which he has ever made profession. I should be sorry to have

Their Apology on Defence.

them told over again: for what rhyme or reason can there be in casting back their origin to the Tower of Babel, by way of reproach, as though there were any cause to dread them, because they were descended, according to him, from a band of desperadoes, whose attempt was punished by Heaven. Since when has the unwisdom of the father been imputed to the son as a crime? Moreover, if the chastisement of Nemrod and his fellows was to forget their language, and then straightway to speak such a multitude of tongues

that it became impossible for them to understand one another, it must be admitted that the Free Masons have long since made their peace with Heaven on that Score, because, far from being involved in that sort of penalty, they actually possess a Universal Language, by which they effect an understanding with totally unknown persons, who have been initiated into their Mysteries, and they converse among themselves by means of signs, without the least fear that the uninitiated should ever lay hands on their secrets.

Abominable charges.

Again, what is the object of *The Craftsman* in trying to make them objects of fear and hate by explanations of their symbols which had never occurred to any one else? These insinuations are simply detestable. But how can *The Craftsman* have forgotten that one of the most dignified and erudite Divines in London long ago issued a recommendation and vindication of the Free Masons? Does he allege that his loose guesses ought to have the least weight in comparison with a testimony so worthy of respect? Moreover, is he not aware that the Order numbers among its leaders and prominent members the most respected names in Church and State? Will he ascribe to them intentions destructive to their Religion and their Country? It is useless for him to lay stress on the precedents of France and Holland which have seemed to set themselves against the erection of Lodges. It was an innovation in those countries, and on this ground common prudence would suggest its rejection. But in England, where the Free Masons have flourished since the time of Nemrod, by what sort of caprice should they be disgraced and driven out of existence? It is true, and *The Craftsman* does not fail to put it forward, that the Act of Toleration forbids Conventicles, and that every meeting which is not held in public and with open doors is proscribed by the Law; but since that well-known Act enumerates all meetings then known, and even, in especial, those of each Religion, it is quite plain that those it has not enumerated must be held excepted from its purview. In that Act, the Free Masons are not even mentioned, and if it were alleged that they did not seem to be thought a Society serious enough to deserve the attention of the Government, it would only be all the more certain that they had never been within the scope of the Law.

The Retort.

Le Pour et Contre; Paris, 1737, vol. xii., pp. 282-288.

The Abbé Prévost, like the Rev. Dr. Anderson failed to appreciate *The Craftsman's* ironical humour. So, too, did the Secretary of State who arrested the ill-starred Caleb D'Anvers, and suppressed his paper on July 2nd, 1737.

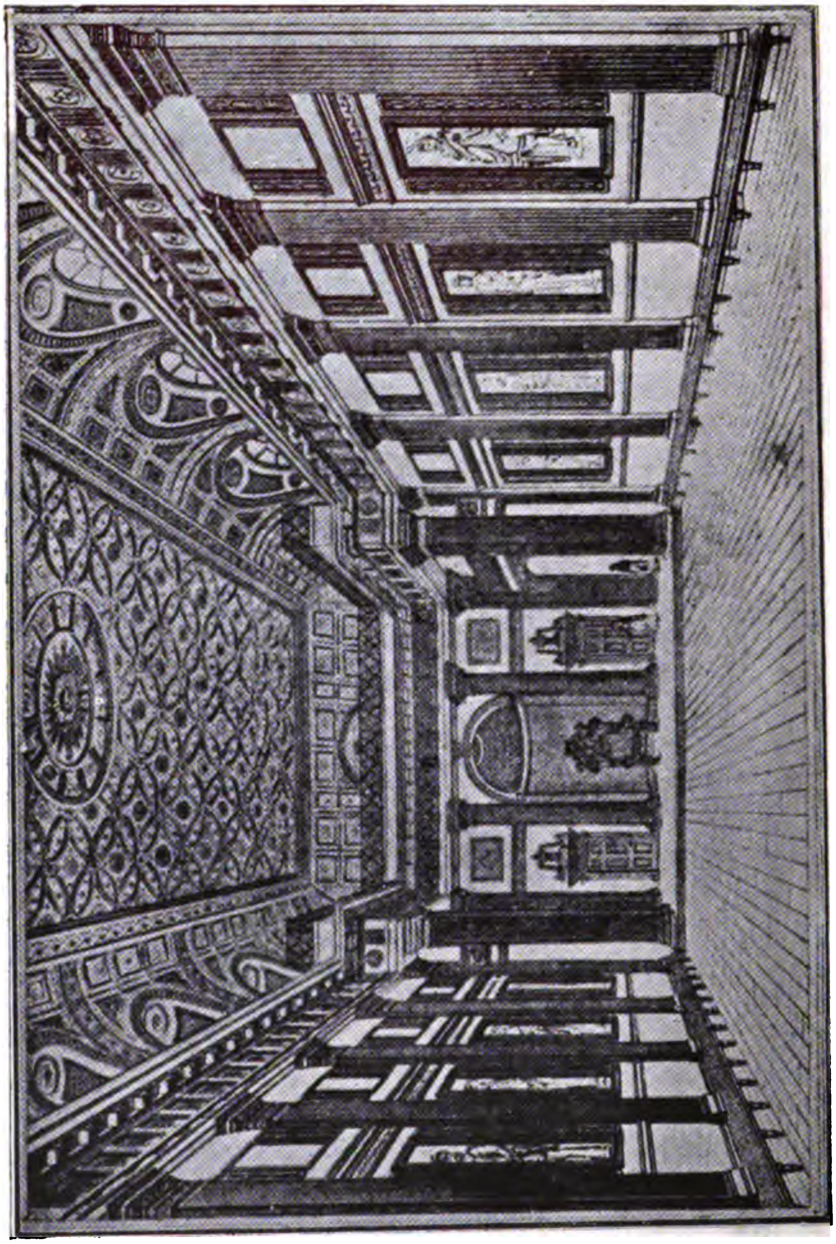
THE TRADITION of the lavish sums expended on the Mock Processions out-lived the generation that had seen the Shows. More than forty years afterwards, the recollection of them was recorded by a foreign observer, whose career lies as far out of the way of the ordinary Masonic student as that of the Abbé Prévost himself. Johann Wilhelm von Archenholtz (1741-1812) entered the Prussian Army at the beginning of the Seven Years' War, and so conducted himself as to have attained the rank of Captain before he was of age. When the war came to an end, Frederick the Great had no more need of him, and the youthful Captain had to live by his wits. For nearly twenty years Archenholtz travelled over Europe, one of that host of adventurers who sold their services, in pretty nearly any capacity, to anyone who would employ them.

During this part of his life, Archenholtz paid long and frequent visits to England. He learned to regard the country with partiality. His latest French biographer explains the partiality by insinuating that Archenholtz found he could live on the English without unduly straining his wits.

So far Archenholtz had been a man of action, nor had he given any hint of literary capacity. Suddenly, in 1785, he published his first book, drawing on his experiences and reminiscences for material. At once he stepped into the first rank of German prose writers, and he maintained that position worthily till his death.

EIGHTEENTH CENTURY COMMENTS ON FREEMASONRY.

W. J. Chetwode Crawley, LL.D.



Freemasons' Hall, London, a hundred years ago.
Drawn by Wightwick and engraved by Le Keux, under superintendence of J. Britton, F.S.A.
1825.

From Dr. Chetwode Crawley's Collection.

The work, which gained Archenholtz such instant popularity, was entitled *Pictures of England and Italy.* It was written in a lively style, and crammed with entertaining anecdotes. The original German version enjoyed the honour of two separate French translations within two years after its first publication, and an English translation from one of these was issued in Dublin in 1790. The following quotation is from this very rare book.

> "The immense riches possessed by the English, enable them to indulge the most uncommon caprices. . . . . . .
>
> A young prodigal, having formed the project of laughing the Freemasons into contempt, who used to walk in procession through the capital on St. John's Day, assembled about eighty chimney-sweepers, whom he decorated with the ensigns and badges usually worn by that Fraternity, and obliged them to march in a solemn manner through the principal streets.
>
> One may easily conceive the great number of people who were attracted by this pleasantry; and from that time, the Society have never publicly celebrated the feast of their patron Saint."
>
> *Pictures of England, by M. D'Archenholtz, formerly a Captain in the Service of the King of Prussia*: Dublin, 1790, p. 227.

The foregoing is not the only passage in which Archenholtz mentions English Freemasonry. In his account of the Chevalier D'Eon, with whom he was personally acquainted, he gives prominence to the Masonic episode in that adventurer's career. The account is valuable, as it gives the impressions of a kindred spirit gathered while D'Eon's sex was still a vexed question.

The following quotation has to do with the miscarriage of a Masonic scheme, rather than with the caricature of a Masonic ceremony. But it supplies the key to a deadlock which has puzzled more than one student of the constitutional progress of the Craft in England.

> "I was witness to an instance of this kind, which, at the time it happened, made some noise. The Society of Freemasons, which is exceedingly numerous in England, and has in the capital above two hundred and six Lodges, in the year 1771 projected a scheme in favour of their establishment, the purport of which was to build a General Grand Lodge in the neighbourhood of London; they also intended to augment the statutes of their Order, and to give them the force of Law. In consequence of this they presented a petition to the House of Commons, praying to be allowed the privileges of a Corporation. The petition was delivered and supported by members of Parliament, who were at the same time Freemasons and of the Court party; and they lavished on this occasion all the eloquence which a zeal for the Brotherhood inspired them with.
>
> The heads of the Opposition were entirely silent, and the Freemasons of Great Britain imagined that they had effected their purpose already, when one of those unquiet and discontented men, so common among those islanders, got up and observed that it would be ridiculous to grant them such great privileges before they had been fully apprised of their designs, and until Parliament had arrived at an exact detail of their Rules and interior Regulations. This idea, which tended to discover all the mysteries of the institution, could not be complied with. The Freemasons, therefore, withdrew their bill; and as they were not empowered to purchase any place in the name of the Society, without the sanction of Parliament, they were contented to build a superb edifice in the Metropolis, where they now hold their assemblies."
>
> *Ibid.*, pp. 158-159.

The abortive Charter of Incorporation will be found *in extenso* in the *Appendix* to the octavo edition of *The Constitutions*, published in 1769 by G. Kearsley, Ludgate Street, London. As a matter of course, it re-appears in the re-issue, some ten years

later, of the unsold copies of that edition, with a new title-page, by Thomas Wilkinson, Winetavern Street, Dublin. The Charter was also included in the miscellaneous contents of a collection entitled *Sublime Friendship Delineated: Compiled by John Donovan.* This last curious volume, a precursor, in its way, of Stephen Jones's *Masonic Miscellanies*, is one of the rarest of Masonic books printed in Ireland. It was printed in 1789, by J. Cronin, 12, Grand Parade, Cork.

A HUNDRED YEARS after the Mock Procession had set the London sightseers agape, and two generations after the tradition of its elaborate and expensive equipment had furnished Von Archenholtz with an instance of English eccentricity, the subject again received literary and artistic treatment.

In 1843, an obscure *littérateur* made a sudden and successful bid for celebrity by the publication of an illustrated volume, entitled *Histoire pittoresque de la Franc-Maçonnerie et des Sociétés secrètes, anciennes et modernes, par F.-T. B.-Clavel; illustrée de vingt-cinq belles gravures sur acier.* The book obtained a circulation so immediate and so widespread that it is surprising to have to admit that little is known about the author, beyond what can be gathered from his Prefaces, or inferred from his Title pages. His literary productions have been catalogued by his contemporary, Dr. Kloss, and, forty years later, by Reinhold Taute, Dr. Kloss's bibliographical successor. Uncertainty seems to attach even to his full name and profession, for Dr. Kloss indexes him under the compound name of Bègue-Clavel, and Taute under Clavel, *tout court*, while later bibliographers dignify him with the title of Abbé. His books seem to have been, for the most part, mere ephemeral productions, such as Masonic Calendars and Reviews. Clavel's reputation will stand or fall by the *Histoire pittoresque*.

The sublime assurance with which Clavel wrote, and the piquant illustrations with which he enlivened the *Histoire pittoresque* gave it a contemporary vogue which it has failed to maintain. Clavel's literary methods are exaggerations of the faults of the time and place, and, it may be added, of the subject. The French writers, from Thory to Perdiguier, who have professed to narrate the story of Freemasonry cannot be accepted as authorities of any weight. No doubt, they were infected with the ferment of Romanticism that was beginning to leaven French Literature. Their dramatic instincts overbalanced their historical insight.

As they would have phrased it, they carried with them into the dull domain of Clio the lively arts of Thespis. Histrions by nature, they were historians only by profession. They always played to the gallery. If the facts did not suit the dramatic possibilities of the situation, so much the worse for the facts.

Clavel paid rather less attention than his fellows to the canons of historical criticism. He went a step farther by supplementing chronicles of things that might have happened with illustrations of the ways in which they ought to have happened. Concerning the *vingt-cinq belles gravures* that adorn the *Histoire pittoresque*, it is safe to affirm that most of the events depicted never took place at all, and that none of them ever took place as they are depicted.

The untrustworthiness of the text, and the unreality of the scenes depicted, do not detract from the artistic merit of the illustrations, or from the dramatic insight with which they are selected. In particular, the Frontispiece is a fine specimen of the engraver's art, and, as it is purely allegorical, fails to awaken the uneasy suspicions excited by the historical pretences of its companions. The author supplies a copious explanatory essay, which is comparatively little known owing to its obscure and incongruous position in the volume. Indeed, both frontispiece and explanation will be new

EIGHTEENTH CENTURY COMMENTS ON FREEMASONRY.

W. J. CHETWODE CRAWLEY, LL.D.



Allegorical Frontispiece of CLAVEL'S *Histoire Pittoresque de la Franc-Maçonnerie*, (first edition, 1843).

From Dr. Chetwode Crawley's Collection.

to the present generation, and will present Clavel's literary and artistic methods in their most favourable light.

[Translation.]

Frontispiece.—The design represents the Porch of the Sanctuary of initiation. On the right stands the Initiate of ancient times, or Isiac, with his jackal's mask: on the left, the Initiate of modern times, or Freemason, clothed in collar and apron, pulling aside with his hand the Veil which was hanging in front of the interior. Within the obscurity are disclosed three tragic scenes, derived from the mysterious legends of the Egyptians, the Scandinavians, and the Freemasons.

The first group, on the right, portrays the murder of Osiris, that is to say, of the Principle of Good, or Sun, according to the Egyptian mythology. His brother Typhon, the Principle of Evil, or Darkness, who plotted against his life, invited him to a feast in company with the accomplices in the plot. When the banquet drew to a close, Typhon exhibited to his guests an ark, or sarcophagus, of exquisite workmanship, and proposed to present it to that one amongst them who when lying at full length should most exactly fill its interior. When it came to the turn of Osiris he took his place without distrust; but hardly had he stretched himself out, when the conspirators violently closed the sarcophagus and stifled him, and afterwards they proceeded to throw it into the Nile. This is the ark, which the priests of Egypt were wont to carry under the name of The Tabernacle of Isis, with great ceremony on certain public occasions. Some students recognize in this the origin of the Tabernacle of the Jews, as well as that of the Catholics. To the same source is due the Middle Chamber of the Freemasons.

The group on the left represents the murder of Balder the Good, whom the Scandinavian initiates took to be the Sun. This god had dreamed a terrible dream. It seemed to him that his very existence was at stake. The other deities of Valhalla, to whom he imparted his terrors, did all that in them lay to allay his fears. With this object, they exacted an oath from the Animals, the Vegetables, and the Minerals, that they would do no harm to Balder, and they exempted from this oath but one plant, a parasite, the mistletoe, which, by reason of its weakness, they thought altogether innocuous. By this expedient, Balder was made invulnerable in their eyes; and each of them made an amusement of hurling at him javelins, stones, and every other kind of missile, which struck him without harming him. Hoder the Blind (Destiny) alone did not take part in the diversion, owing to his infirmity, Locke, the Principle of Evil, offered to direct his arm so that he, too, should throw something at Balder. Hoder accepted the aid. Locke put into his hand a twig which the Gods had contemned, and, with his aid, Hoder launched the fatal mistletoe at Balder, who was completely transfixed, and expired on the spot. This story shows why the Druids of Gaul, and their Scandinavian disciples, betook themselves every year, about the Winter Solstice, to the quest of the mistletoe, and why they made a great ceremony of cutting it with a golden sickle, the curved shape of which served to recal that segment of the circle of the Zodiac which covered the murder of Balder, whose return they thus pretended to wish to retard.

The assassination of the venerable Hiram-Abi, the details of which have been given elsewhere, forms the subject of the central group.

These three fables, taken at hazard amid the legends of Ancient Mysteries, which are all based on the same foundation, are concerned with the mythical Death of the Sun at the epoch of the Winter Solstice. The three Signs of the Zodiac inscribed over the scenes belong to the three months of the year during which this luminary dwindles and grows dim, the period which embraces the development of the mystic drama of the murder of Osiris, or Balder, or Hiram, or the other divinities enshrined in the Ancient Mysteries.

The seven steps of the Porch are, like Mithra's ladder and Jacob's ladder, the seven planets known in primitive times which play so important a part in all forms of initiation, and to which is attached the doctrine of the gradual purification of the Soul.

The two columns which support the portico represent the two *phallus* [*sic*] the begetters, one of light, life, and goodness, the other of darkness, death, and evil, which maintain the balance of the World. The pomegranates which surmount them are emblems

of the female germ which receives and nurtures the germ, good or bad, which one of the two principles deposits. The entire pillar, with its capital, represents under a hieroglyphical form, after the manner of the *Lingam* of the Indians, Nature, active and passive.

From another point of view, the pillars present an emblematic image of the two Solstices, the double limit of the annual course of the Sun. They recal the two Hercules, one of the numerous personifications of the orb of day, whose passage through the twelve signs of Zodiac is symbolized in the twelve labours of Hercules.

(NOTE.—The Bible speaks of two pillars; one of fire which illumined the March of the Israelites through the desert; the other, of cloud, which sheltered them during the day from the heat of the sun. Manetho, cited by Eusebius, mentions two pillars engraved by Thaut, the first Hermes, in characters of the language sacred to the priests of Egypt. According to Pliny, it was the custom through all antiquity to raise solitary pillars in token of the solar fecundation. Most of them were surmounted with pine-apples and pomegranates, like those that stood in the porch of the Temple at Jerusalem, and that of the Temple of Hercules and Astarte at Tyre, to be recognised again in the temples of Freemasonry. Some were surmounted with globes, as in the instance, recorded by Appian the Grammarian, of the pillar raised by Moses. The pillars of Mexico, which still stood at the date of the discovery of the country; the pillars of Nimrod, and that which, according to Herodotus, was to be seen near Lake Moeris, carried on their summits figures of the Sun and Moon.)

It is well known that, following the doctrines taught to initiates of Egypt, Pythagoras asserted that the heavenly bodies were placed at musical intervals, and that they produced in their rapid rotation a ravishing harmony, which the grossness of our organs did not allow us to hear but which falls to the lot of the Soul purged by its passage across the successive planets. It is to this doctrine of the Music of the Spheres that allusion is made by the wind instrument with seven pipes, the lyre with seven strings, and the triangle which are to be seen on the border which crowns the pillars of the portico. Christians, too, have accepted this doctrine, and it is in this sense that we must understand what they say of the heavenly harmony that rejoices the souls of the blessed throughout eternity.

The semicircular canopy represents the starry firmament, and more particularly the upper signs of the Zodiac in which the Sun is gifted with all his fecundating power.

* * * * * * * * *

* * * * * * * * *

On the steps of the portico are seated, on the right, Venus, the *widow* of Adonis, the Sun; on the left, Isis, the *widow* of Osiris, the orb of day. The first has Love beside her, the second has Horus on her knees. These children are, both of them, the emblem of the Sun born again at the Winter Solstice, just as Venus and Isis are the personification of Nature in mourning for the Sun which has set. It is to be noted that Venus is represented in a posture quite Masonic. It is thus that Macrobius depicts her, in his legend of the death of Adonis.

In the foreground of the picture are to be seen, reunited on one and the same stem, the twig of acacia of the Freemasons' initiation, the oak branch of the Gallic and Scandinavian initiation, and the branch of the figtree of the Syriac initiation in order to demonstrate that all Mysteries have but a single source and are based on a common foundation.

Histoire pittoresque (3rd ed. 1844), pp. 74-76.

Clavel found in *Mock Masonry* a congenial subject, admitting of amplification and illustration in a manner which displays his merits and his faults. Having descanted on the prosperity of English Freemasonry in a passage which is remarkable neither for accuracy of statement, nor for profundity of reflection, Clavel proceeds:

The Festivals of the Order were usually attended by solemn processions. On these occasions, the Brethren traversed the public streets, clothed in their aprons, sashes, and insignia: the banners, the two columns J. and B., the flaming Sword, the symbolical



CLAVEL'S Reproduction (1843) of A. BENOIST'S *Geometrical View*; *Histoire Pittoresque de la Franc-Maçonnerie* (first edition).

From Dr. Chetwode Crawley's Collection.

tracing-boards; in a word, all the mysterious objects aforetime shut up within the privacy of the Lodge, were borne with great ostentation and laid bare to the gaze of the uninitiated; and bands of instrumental and vocal music played and sang alternately during the whole length of the Procession, to which, as it passed by, the throng of sight-seers flocked in crowds from all quarters.

Clavel then quotes the Abbé Prévost's account of the PROCESSION OF MARCH of 1737, and illustrates it with Antoine Benoist's caricature of the PROCESSION OF THE SCALD MISERABLE MASONS. As the Abbé's description had nothing to do with the caricature, and had been, in fact, published five years before the idea of *Mock Masonry* occurred to Paul Whitehead and Esquire Carey, a good deal of manipulation became necessary to fit the text to the illustration. But this was quite in Clavel's line. He selects from the account in *Le Pour et Contre* as much as suits his purpose, and deftly slides in sundry verbal alterations tending in the same direction. The most noticeable of the interpolations is in Section VII. of the PROCESSION OF MARCH, which in Clavel's version reads thus:

> VII. The coach was escorted by the lackeys of the two noblemen, clad in resplendent new liveries, and at the head of the procession the Grand Tiler rode on horseback with a flaming sword in his hand.

Having thus paved the way for the transition from the genuine Procession of 1737 to the burlesque Procession of 1742, Clavel resumes his narrative:

> At first, these displays impressed the general public favourably, but their frequent recurrence effaced, little by little, the impression they had originally made. British humour vented itself in flouts and sneers at the expense of the Brotherhood, as a prelude to the hideous yells that mark an English mob at its worst. In the earlier stages, the Brethren kept a brave face, but presently discord broke up their ranks. The fire-eaters wanted to make head against the storm; the worldly-wise thought it better not to expose themselves to it. Some of the latter, thinking they saw a short cut to their goal, made common cause with the mocking crowd, and got up burlesque processions regardless of expense, to the great amusement of the gaping idlers of the city. This mode of arguing was anything but masonic, and it is easy to see that it must have irritated rather than converted the fire-eaters; but, in 1742, a caricature was brought out, which met with a success so immediate and so general, and brought on the Processionists so many jibes that, whether they liked it or not, they had to admit themselves beaten. All the same, they drew off with the honours of war. Thus it came about some three years later, in 1745, relinquishing the hope of success, they laid down their arms, as the outcome of a compromise to the effect "That the principle of holding Processions was to be maintained, but that, in future, Processions should only be held by special permission of Grand Lodge in full Quarterly Communication."
>
> We (Clavel) have thought the reader would welcome the reproduction of the caricature which had the honour of triumphing over such an heroic resistance.
>
> *Histoire pittoresque* (3rd ed. 1844) pp. 102, *et seq.*

In the case of an author of any other Historical School it would excite astonishment to find that no such resolution as that indicated in the last paragraph was passed by Grand Lodge in 1745, or that the annexed engraving is by no means a faithful copy of the caricature it professes to reproduce. Clavel has taken a mere slice of Antoine Benoist's *Geometrical View of the Grand Procession of Scald-Miserable Masons.* Not a hint is given of the mutilation of the original design, which has been materially modified and curtailed with the two-fold object of bringing it within the powers of an ordinary artist to execute, and of forcing into harmony with the description annexed from *Le Pour et Contre.*

The section of Antoine Benoist's elaborate engraving selected by Clavel to illustrate the *Histoire Pittoresque* is practically identical with that selected by E. W. Brayley to illustrate his *Londiniana*, published in London fifteen years previously. A still more remarkable similarity presents itself in the artistic treatment of the section. Brayley's object was to perpetuate architectural details; the long line of spectators was in his way, and he gets rid of it accordingly. Clavel does the same, without the same excuse. The double coincidence, if it be a coincidence, is quite out of the common. The source from which Clavel derived his knowledge of the engraving is thus described by him:

> The original of the engraving has for title *A Geometrical View of the Grand Procession of Scald-Miserable Masons*, etc. A copy, perhaps the only one in existence, is to be found in the collection of Bro. Morison of Greenfield, who has most courteously permitted its reproduction.
>
> *Histoire pittoresque* (3rd ed. 1844), note, p. 105.

Notwithstanding the plain inference from this statement, it is hard to believe that the artist who executed the illustration for the *Histoire pittoresque* had Antoine Benoist's elaborate engraving before him. The two drawings are different in character, as well as in detail, and suggest an intermediate stage.

Within eighteen months of its publication, the *Histoire pittoresque* ran through three large editions. In the first two the letterpress is identical, but the original issue is distinguished by finer impressions of the engravings. In the third edition of 1844, the letterpress is revised throughout, and considerably enlarged. The preface is rewritten and expanded by a detailed description of the ill-judged attempt of the Grand Orient to submit him to Masonic discipline. A corroborative account of this incident will be found in Dr. E. Rebold's *Histoire des trois Grandes Loges de Franc-Maçons en France;* Paris, 1864; p. 175. In the body of the volume, considerable additions are made, notably in Part II., where, leaving Freemasonry aside, the author treats of Secret Societies of the ordinary type. A queer effect is produced by the literal translation into French of the strange titles of some of the organizations. For instance, the Peep-o'-day Boys and Ribbonmen of Ireland do not look quite at ease under their French appellations of *Les enfants du point du jour* and *Les hommes aux rubans*. Clavel's information about these and other obscure Irish Secret Societies seems to have been derived from his contemporary, Sir Jonah Barrington, an Irish Judge, who had been disbarred for malversation, and who had been long resident in Paris. The additions to the third edition close with an appendix embracing disquisitions on the Society of the *Fendeurs*, the Royal Order of Heredom of Kilwinning, the Origin of the Ancient and Accepted Rite, and the Secret Societies of Polynesia and Germany, a tolerably wide range. Like the rest of the book, these disquisitions seek to correct any perversity in their facts by a judicious admixture of fable.

W. J. Chetwode Crawley.

BRO. THE REV. FEARON FALLOWS, M.A., F.R.S.

BY BRO. W. F. LAMONBY, P.A.G.D.C.

IN the June-July Catalogue of the additions to the Quatuor Coronati Lodge Library, I could not fail, as a Cockermouth man, to note the following:—

" Certificate, issued 17th Feb., 1830, to Rev. Bro. Fearon " Fallows, (initiated 28th Dec., 1818), by Lodge School of " Plato, Cambridge. *The gift of Bro. George Richards, D.G.M.* " *Transvaal.*"

Ordinarily speaking, the above extract is of small moment; but when it is seen that the Brother referred to was a self-made man, and that he raised himself from the humble position of a handloom weaver's son to the high and important rank of Astronomer Royal at the Cape of Good Hope, I am in hopes that this notice of him may be considered to be justified and not out of place.

The appointment referred to was the first of its kind in South Africa, and was the outcome of a Government Commission, as " likely to be conducive to the improvement of astronomy." Fearon Fallows was born at Cockermouth, in 1789, in a cottage quite close to the mansion which was the birthplace (1770) of the poet Wordsworth, and two miles distant from the village where the celebrated Dr. John Dalton, also of humble parentage, and of Atomic Theory fame, saw the light.

The youthful days of Fearon Fallows were passed in assisting his father, indeed, he was apprenticed to the long-forgotten trade of a handloom weaver. Ere he was out of his " teens," however, his mathematical abilities brought him to the front, and he was successively assistant and head master of a noted middle-class school in the county. The next step in his advancement was the inauguration of a public subscription, by two clerical patrons, with the object of sending him to Cambridge, where, in 1809, he commenced as a student at St. John's College. In 1813 he gained his B.A., and was third on the list of Wranglers, Sir John Herschel—rather appropriately, as events turned out—being first, and a subsequent Dean of Ely (Dr. Peacock) second. From Benet College, as mathematical lecturer, another year saw Fallows principal mathematical examiner in the University. Then he took holy orders, became M.A., and finally was appointed Astronomer Royal at the Cape in 1820, in which year also he was elected a Fellow of the Royal Society and of the Royal Astronomical Society. The foregoing particulars, I should explain, have, in the main, been culled from the *Worthies of Cumberland*, the author of which was the late Dr. Henry Lonsdale, of Carlisle.

Fearon Fallows, it will have been observed, was initiated into Freemasonry in 1818, while he was at Cambridge; but the certificate from his Lodge was not granted, and did not reach him, till more than eleven years later at Cape Town, where Bro. Richards unearthed it. The name of the Lodge in which Fearon Fallows was initiated was, as appears from the late Bro. John Lane's *Masonic Records*, the Cambridge New Lodge, warranted in 1793, and the title of Lodge School of Plato No. 549, was adopted in 1822. In the numeration of 1832 the Lodge became No. 366, and it was erased in 1859. The certificate mentioned was issued by the Lodge ("From the Place of Light"),

and is addressed "To all under the Canopy of Heaven whom this may concern." It shows that the Rev. Bro. Fearon Fallows "Passed the First Step, as E.A., on 28th Dec., 1818; the Second as F.C., on 27th Jan., 1819; and the Third, as M.M., 24th March, 1819." The parchment is certified by "Benj. Cotton," W.M.; "Thomas Nutter," S.W.; "George J. Twiss," J.W.; and "J. B. Goussel," Secretary. Whether Bro. Fearon Fallows ever took any active interest in the Craft is extremely unlikely, seeing that he died in 1831, in the forty-third year of his age. All through the piece he seems to have been the victim of characteristic red-tape and of lethargy at home, obstacles of all kinds being thrown in his way, though lack of official assistance suggested and secured the aid of his devoted wife in his observations, without which he would have been helpless. Nor must it be omitted to state that he was denied the proper instruments for his important work. All this is amply testified to by Sir G. B. Airy, K.C.B., a subsequent Astronomer-Royal; by the Rev. R. Sheepshanks, M.A., Fellow of Trinity College, Cambridge, also an able astronomer. Dr. Peacock, too, in a tribute to his fellow Wrangler's memory, styled him "a very zealous and skilful astronomer, who lost his life in attempting to carry on the business of the observatory at the Cape, whilst labouring under the effects of a severe attack of fever." Further, Mr. Sheepshanks wrote: "As an astronomer he had few rivals, and if his life had been spared, he would unquestionably have realised the most sanguine expectations of his friends and admirers."



Festival of the Four Crowned Martyrs.

WEDNESDAY, 8th NOVEMBER, 1905.

THE Lodge met at Freemasons' Hall at 5 p.m. Present:—Bros. Rev. Canon J. W. Horsley, W.M.; Admiral Sir A. H. Markham, *K.C.B.*, P.D.G.M. Malta, I.P.M.; G. L. Shackles, S.W.; E. Armitage, P.D.G.D.C., J.W.; H. le Strange, Pr G.M. Norfolk, Treas.; W. H. Rylands, P.A.G.D.C., Sec.; J. T. Thorp, P.A.G.D.C., J.D.; W. M. Bywater, P.G.S.B., D.C.; F. J. W. Crowe, P.G.O., I.G.; H. Sadler, G. Tyler, S.Stew.; Dr. W. Wynn Westcott, P.G.D., P.M.; G. Greiner, A.G.S.G.C., P.M.; E. J. Castle, *K.C.*, P.D.G.R., P.M.; Lieut.-Col. S. C. Pratt, P.M.; W. Watson; and W. J. Songhurst, Assistant Secretary and Librarian.

Also the following members of the Correspondence Circle:—Bros. J. Miller, F. W. Billson, W. G. Aspland, S. Marsland, H. P. Fitzgerald Marriott, D. Bock, A. E. Bernays, J. M. Prillevitz, W. Wonnacott, W. S. Ellis, J. J. Dixon, W. Kipps, P.A.G.P.; W. S. Boteler, W. J. Armitage, C. L. M. Eales, J. W. H. Sargeant, J. I. Moar, J. Harrison, W. J. Newstead, C. J. R. Tijou, P.G.S.B.; F. J. Burgoyne, H. Northcroft, F. W. Levander, A. A. Williams, A. C. Mead, G. H. Leutchford, B. V. Darbishire, A. Oliver, T. Leete, F. P. S. Cresswell, H. F. Wright, S. W. Morris, P.A.G.D.C.; C. F. Appleton, M. H. Smith, H. White, Rev. A. G. Lennox Robertson, H. Hyde, C. L. Edwards, Sir Francis S. G. Moon, Rev. C. E. L. Wright, P.G.D.; Major J. Rose, S. Walsh Owen, A. Y. Mayell, R. S. Ellis, E. St. Clair, S. Meymott, L. Wild, H. Saunion, H. Machin, W. F. Stauffer, J. P. Simpson, F. Stötzer, G. E. Gregory, J. Thompson, C. L. Mason, H. Burrows, R. Colsell, J. R. Brough, Rev. W. E. Scott-Hall, L. Danielsson and C. Clark.

Also the following visitors:—Bros. E. F. C. Clapton, I.P.M. Clerkenwell Lodge No. 1964; A. J. Sendall, Merton Lodge No. 2790; W. E. Watkins, Saye and Sele Lodge No. 1973; H. Green, Saye and Sele Lodge No. 1973; F. Wright, P.M. Clarendon Lodge No. 1769; H. A. Caxton-Smith, Fitzroy Lodge No. 569; C. W. Deacon, I.P.M. Crusaders' Lodge No. 1677; Otto M. Kitt, Lodge Bestandizk, Berlin; H. H. White, P.M. St. Stephen's Lodge No. 2424; G. E. Galton, City of London Lodge No. 901; F. W. Goldby, P.M. Neptune Lodge No. 22; R. Hughes, Dacre Lodge No. 2086; and S. Machin, P.M. St. Andrew's Lodge No. 231.

One Lodge and twenty-seven Brethren were elected to the membership of the Correspondence Circle.

Apologies for non-attendance were read from Bros. T. B. Wytehead, P.G.S.B.; S. T. Klein; W. J. Hughan, P.G.D.; E. Conder, jun.; J. P. Rylands; F. H. Goldney, P.G.D.; Dr. Chetwode Crawley, Gr.Treas. Ireland; L. A. de Malczovich; Sir Charles Warren, P.G.D.; E. A. T. Breed and E. Macbean.

A vote was passed sympathising with Bro. E. A. T. Breed on his severe illness.

EXHIBITS.

By Bro. Herbert W. Jackson, Boston, Massachusetts.

Bronze Medal struck to commemorate the centenary of the Grand Commandery K.T. of Massachusetts and Rhode Island, 1905. *Presented to the Lodge.*

By Bro. George P. Rupp, Philadelphia.

Medals (white metal and bronze). Centenary of Freemasonry in New Brunswick, 1884.

Medal (white metal). Mary Commandery Pilgrimage to Lancaster, Pensylvania, 1877.

„ „ „ San Francisco, 1883.

„ „ „ Erie, 1884.

„ (silver). Grand Lodge of Iowa. Struck to commemorate laying the Corner-stone of the Library building, 1884.

„ (bronze). Oriental Consistory, Centenary Ancient and Accepted Scottish Rite, 1901.

„ (bronze). Centennial, Grand Lodge of Maryland, 1887.

„ (white metal). Fiftieth Anniversary of the Monument Cemetery, John Sartain, President, 1888.

„ Maryland Commandery, No. 1.

„ Centennial of Knights Templar, Philadelphia Commandery No. 2, 1876.

Presented to the Lodge.

By Bro. Sir C. Purdon Clarke.

Carved Tobacco Scraper, with initials I.C., St.M., and dated 1733. The arms are a pair of compasses and sliding callipers crossed. The letters St.M. probably refer to the Steinmetzen. The carving is undoubtedly German, but the Guild whose arms are depicted has yet to be identified. *Presented to the Lodge.*

By the Neptune Lodge No. 22 London.

"Special" Centenary Jewel adopted in 1864. *Presented to the Lodge.*

By Bro. W. J. Songhurst.

Very large Royal Arch Jewel (4¼ inches over all), dated 1822, originally the property of Thomas Wren, Lodge No. 636 (now No. 333) Preston, Lancashire. *Presented to the Lodge.*

By Bro. T. A. Withey, Leeds.

(a) Breast Jewel P.M. Royal Sussex Lodge No. 735 Hong Kong (Now No. 501 Shanghai).

(b) „ „ P.Z. Celestial Chapter No. 735 Hong Kong (extinct).

(c) „ „ of the "British Masons in China." As these jewels were all made by the same jeweller in London, and are believed to have belonged to the same brother, we can fix the date of the third as between 1844 and 1859. This is an extremely interesting jewel, as nothing appears to be known in this country about the organization which adopted the title, "British Masons in China." The jewel is attached to a dark blue ribbon, and is very similar in design to the ordinary jewel of a Provincial, or District S.G.W. We have in the Lodge Museum a collar jewel of the same body, which, curiously enough, bears the same emblem—the level. Perhaps some brother in China may be able to send us some information about the "British Masons in China." *Presented to the Lodge.*

By the Palestine Lodge No. 357, Detroit, Michigan.

Medal, struck to commemorate the admission of its 1000th member on September 22nd, 1905. *Presented to the Lodge.*











(Reverse plain.)





From Photographs

Exhibited by Bro. G. Comstock Baker, Albany, N.Y

By Bro. George Constock Baker, Albany, New York.

Photographs of Engraved Jewels (two pierced), the property of the Master's Lodge No. 5 of Albany. This Lodge was warranted on the 5th March, 1768, by the Provincial Grand Lodge of New York (under the Grand Lodge of England), and became No. 5 after the formation of the Grand Lodge of New York in 1783. Nothing is known of the original ownership of the jewels, except the Mark jewel, which belonged to a Bro. Nathen Cheever, a surgeon of New Hartford, who adopted as his mark a hand holding a surgeon's lancet. *Presented to the Lodge.*

By Bro. K. A. Gerstenkorn, Invercargill, New Zealand.

Photograph of Clearance Certificate issued by Lodge Perth Royal Arch on 13th December, 1785, to Bro. James Rollo. It will be seen that this certificate includes, in addition to the three Craft degrees, the Passing the Chair, the Royal Arch, Excellent Mason and Knight Templar.

Photograph of Three Gavels and striking boards made from Mastodon ivory, and ornamented with gold nuggets. These were presented to the Grand Lodge of New Zealand by Bro. F. J. Brown, who had them made in Alaska. *Presented to the Lodge.*

A vote of thanks was proposed by the W.M., seconded by the S.W., and carried, to Bros. T. A. Withey, H. W. Jackson, G. P. Rupp, Sir C. Purdon Clarke, W. J. Songhurst, G. C. Baker, Palestine Lodge No. 357, Detroit, Michigan; K. A. Gerstenkorn, and Neptune Lodge No. 22 London, for their kind presentations to the Lodge Library and Museum.

By direction of the W.M, Bros. E. J. Castle and H. Sadler assumed the Chairs of Senior and Junior Warden, and Bro. G. L. Shackles, having been duly presented for that purpose, was regularly installed into the Chair of the Lodge by the retiring W.M., and saluted in ancient form, the addresses being given by Bro. Armitage.

Bro. G. L. Shackles, W.M., then appointed his officers as follows, and invested those present:—

I.P.M.	Rev. Canon J. W. Horsley.
S.W.	E. Armitage, P.D.G.D.C.
J.W.	F. H. Goldney, P.G.D.
Treas.	H. le Strange, Pr.G.M. Norfolk.
Sec.	W. H. Rylands, P.A.G.D.C.
S.D.	J. T. Thorp, P.A.G.D.C.
J.D.	F. J. W. Crowe, P.G.O.
D.C.	W. M. Bywater, P.G.S.B.
I.G.	H. Sadler, Grand Tyler.
S.Stew.	E. A. T. Breed.
J.Stew.	W. Watson.
Tyler	J. W. Freeman.

Bro. Castle proposed and Bro. Pratt seconded:—That Bro. the Rev. Canon J. W. Horsley having completed his year of office as W.M. of the Quatuor Coronati Lodge No. 2076, the thanks of the Brethren be and hereby are tendered to him for his courtesy in the Chair, and his efficient management of the affairs of the Lodge, and that this resolution be suitably engrossed and presented to him, which was carried by acclamation.

The document, having been signed by the Officers, was presented to Bro. Horsley with the Past Master's jewel of the Lodge, for which the I.P.M. thanked the brethren.

The W.M. delivered the following

INSTALLATION ADDRESS.

Brethren,

IN consequence of my inability to be present at our last Meeting, this is the first opportunity I have had of tendering to you my grateful thanks for electing me to the office of Master of this Lodge for the ensuing year. When I look back at the eminent Brethren who have in the past annually occupied this Chair,—when I review the distinguished positions they have held in the Craft,—in literature and society, I ask myself what I have done to merit so great an honour,—why I have been selected to follow them,—the reply is difficult to formulate and the answer hard to find. I cannot conscientiously claim to have taken a leading part in Masonic research, or done anything more than take a great interest, and I hope an intelligent interest, in the Archæological side of Freemasonry, though I must admit that ever since I was initiated, now nearly thirty years ago, the literature and history of the Craft have always appealed to me more than the ritual and ceremonies of our Order, beautiful as they are.

However, it is through your good offices and pleasure that I am placed in the position to which you have elected me as the head of the premier literary Lodge in the world, a Lodge that takes the lead in disseminating the ancient lore of the Craft, and it will be my aim in the coming year to merit the confidence you have reposed in me. If I fail to reach the standard set up by my distinguished predecessors in this chair, I must ask you to extend to me that indulgence which in every Masonic assembly is always given to one who does his best.

Brethren, it has been customary for the Worshipful Masters of this Lodge, on the night of their Installation, to select some matter upon which to address you, and these addresses have in the past ranged over many subjects. The one I feel most competent to handle, and which I have chiefly studied, namely, Masonic Numismatics, from its nature, does not readily lend itself to an occasion like the present, in addition to which the Lodge has arrived at a stage in its career that has caused and is causing a considerable amount of anxiety to the Committee who manage its affairs. I think, therefore, a review of the objects for which the Lodge was formed, a consideration as to whether those objects have been attained, and what our future should be, may not be inappropriate on the present occasion.

In the first place it will be in the recollection of some of the Brethren present that the Lodge was consecrated on the 12th January, 1886 (although the Warrant was granted on the 28th November, 1884—Sir Charles Warren being the first W.M.), with the object of having, from time to time, papers read on subjects far off or near, recondite or commonplace, of inviting discussion on the successive subjects brought before it and issuing publications which we have designated our "Transactions." It was hoped by this means to help forward the important cause of Masonic study, investigation, and original research, and to induce a more scholarly and critical consideration of our evidences, a greater relish for historical facts and subserve at the same time the increasing and healthy movement for the extension of Libraries and Museums in all Lodges. Such are the words of our late brother the Rev. A. F. A. Woodford, one of our Founders, in his Oration at the Consecration of the Lodge, and he goes on to state:—

"Whether these ideas and aims of ours are destined to be successful time "alone can show but sure I am of this, that this new venture has been "assayed in . . . . . a sincere desire usefully to extend the many claims "Masonic History and Archæology have on our time, our intellects and our "sympathy as Freemasons, who take a pride in their Order, and who feel, "and feel strongly, that knowledge and light, the opposites of ignorance and "darkness, are, ever have been, and we trust ever will be, characteristic "features and the abiding distinctions of Freemasonry."

I think, brethren, we can at this period of time truly say that these objects laid down for our guidance nineteen years ago have to some extent been attained. We should not, however, relax our efforts to carry on and extend the good work commenced by our Founders.

The Lodge, as you are all aware, is by its regulations limited to forty members, and during the first fifteen months of its inception proceeded with the work for which it had been founded. It was however soon seen that if the valuable papers from time to time read before the Lodge were to be printed and published for the benefit of the Craft at large, more funds would be required than were at its disposal. Moreover, many Masonic Students, both at home and abroad, expressed a wish to participate in the special as distinguished from the ordinary labours of the Lodge. Distance, inability to attend, the Rules which under some Grand Lodges forbid the membership of more than one Lodge, and the absence, as well might happen, of a literary qualification, might and did in turn render impracticable (even were our numbers unlimited) the admission to full membership of the numerous brethren whom the Lodge would otherwise gladly welcome in its ranks. It therefore seemed in the interest of the Lodge, of the Literature of the Craft, and of Masonic Research in its largest and widest sense, that it would be both practicable and expedient to establish an outer and far-reaching circle of Students, and thus bind to the Lodge by an even closer tie than the bond of Fellowship already subsisting, the ever growing band of earnest searchers after Masonic Truth and Light both in the Old World and the New. The Founders therefore decided to establish a Literary Society in close and intimate connection with the Lodge, for the convenience of such brethren of other Lodges who might be desirous of participating in its special labours, and this was called the Outer or Correspondence Circle, of which most of you brethren are an integral part. The subscription was fixed as low as possible, and for that subscription the members are permitted to attend all our Lodges and hear the papers read, and in addition to other privileges are entitled to receive a copy of our *Transactions* issued annually in three parts.

The generation of this idea of a Correspondence Circle I believe emanated from our late Secretary, Bro. Speth, and the Lodge will always owe him a debt of gratitude for its inception and initiation. It is unnecessary here to remind you what a success the Outer Circle has been, how it has annually increased in numbers from 81 at the end of 1887 to nearly 3,000 at the present time.

Since its foundation there have been 6,071 names on its Roll of Membership, and with the exception of the years 1900, 1902, and 1903, that Roll has annually been augmented and increased. The shrinkage in those years was caused by the South African War, but I am happy to say it looks now as though we are once more on the upward grade again. There is however a big annual leakage due to death and apathy, and although we have over 300 additions this year the net gain is only 46. Apathetic

brethren are of course no use to us, not only because they do not care to read and investigate, but because they do not pay their subscriptions, and are at the same time obtaining the benefits of their membership by receiving our publications and printed matter. It would be kinder and more honourable if they would resign, as it is always unpleasant to erase a name from our Rolls.

Lodges and Associations for Masonic Research are, as you are aware, not only eligible to our ranks but are very helpful, and I am happy to say these are increasing. The advantages we obtain from them is not to be viewed from a pecuniary standpoint alone, as they are naturally feeders to our membership. In London several Lodges of Instruction have had lectures on various Masonic subjects, notably the Israel Lodge of Instruction. In the country there are a good many Lodges and Associations formed on our own lines, namely, The Humber Installed Masters' Lodge No. 2474, at Hull; The Lodge of Research at Leicester, of which our Bro. J. T. Thorp was the Founder, the Lodge "St. Alban" at Adelaide, another similar Lodge at Birkenhead, and there are also Installed Masters' Associations at Bradford and Leeds. All these and similar bodies are at the present time doing an excellent work, and are formed on the lines of our own Lodge. There may have been in the past a difficulty in obtaining lecturers competent and willing to undertake the preparation of papers, but, with our Library in London and similar Libraries in other places, notably the West Riding of Yorkshire, Lancashire, Worcester and Leicester, there is now a better opportunity for study, and, by the discussions which generally follow the reading of a paper, the Lecturer creates a deeper interest in our history and *raison d'être.*

Greater knowledge about old Lodges, their methods and practice, is yet to be found, and the members of our Correspondence Circle and kindred Associations can send this in. They are, and should be, encouraged to forward notes and essays for our *Transactions*, so that, by piecing together, conclusions may be deduced and veritable data perhaps proved and arrived at. This not only applies to the British Isles, but also to America, where Masonry was introduced from our own Mother Grand Lodge. Traditions and practices are at the present day held there which we seem long ago to have lost. The "Union" of 1813, being a compromise only, upset a good deal of our continuity, and in America, it must be remembered, there has been no "Union."

It will be seen that by the formation of the Correspondence Circle the funds of our Lodge have been so enhanced that nine volumes of reprints of old MSS. have been reproduced, comprising nearly all the Old Masonic Charges and Constitutions now known to students. Our Annual Transactions have been enlarged and amplified whereby the Masonic knowledge, disseminated from time to time in this Hall, is distributed and read all over the known world. By means also of this Correspondence Circle, the Lodge has been able to inaugurate and carry on a Library and Museum of Masonic Books and Antiquities at 61, Lincoln's Inn Fields, equal, if not superior, to that of the Grand Lodge itself.

It contains Books, MSS., Prints, etc., numbering just over 9,000, nearly 2,000 having been added during the past year. The great bulk of these have been presented to us, though some of the scarcer and rarer works have from time to time been purchased out of the Lodge and Circle Funds. These works are accessible to you all at any time in office hours. Not only are they of the greatest interest from a literary point of view, but their collection in a central home, easily got at by any one desiring to consult them, is of paramount importance to the Craft at large and our Members in particular.

Our Library and Museum in Lincoln's Inn Fields is the centre and meeting place of Masonic Students from every Grand Lodge Jurisdiction with which our Grand Lodge is in cordial fellowship, and by every post enquiries are sought on every conceivable Masonic subject which tax the ingenuity and knowledge of our Assistant Secretary and Librarian, Bro. Songhurst, versatile though he is in the lore of the Craft, to answer them.

Such my brethren is our past; I think it must be admitted that the Circle has hitherto more than come up to the expectations of its Founders.

Before entering on what the future of our Circle should be, it is no breach of confidence to state that at the present time it is passing through a phase of its existence which is causing grave anxiety to those in the Lodge who manage its affairs. It will be known to you that although we have our Library and Museum in London, the business portion of the Lodge is conducted in Bromley at the residence of our late Secretary, and it is this part of our Masonic life that is giving us so much anxiety. If you will think for a moment of the amount of book-keeping that a Lodge such as ours entails, when for financial purposes it contains over 3,000 members at a subscription of 10s. 6d. each, that an account has to be opened in our books with each of those 3,000 members, that every member is entitled to a copy of each of our *Transactions* issued three times a year, that every member also receives a circular convening the Lodge, and in addition to all this there is a voluminous and intricate correspondence arising therefrom. It may surprise you, as it certainly did me when I first heard of it, that the sending out of the Transactions and Summonses alone involves the addressing and stamping of no less than 27,000 circulars and envelopes during the year. The manual labour alone of this is enormous. Then all the proofs of the *Transactions* have to be examined and revised to check any misprints or mistakes which may from time to time slip in, and anyone who has any experience of editing or printing, more especially technical printing such as ours necessarily is, will appreciate the amount of labour thereby involved. This is only a part, and a minor part too, of the work entailed on the business side of our Lodge. Events have recently happened, however, which will necessitate the removal of the business from Bromley to London and a complete reorganisation of the Staff will thereby be necessary. Now it is perfectly plain to every business man amongst us that a concern can be carried on much more economically in the Country than it can in a large City or Town, more especially in London, where rent, rates, taxes and salaries are considerably higher than in the Country, and it is this impending increase of expenditure which is causing the Committee of this Lodge so much anxiety just now. The increased expenditure is inevitable and must be met. The Committee are most averse to cutting down in any degree the advantages at present enjoyed by the Members of the Circle, but some way must be devised to meet this increased expenditure. Brethren, in my opinion there is only one way and that is by an increase of our Outer Circle. If our Circle can be enlarged, and it can be enlarged without any expense to the Lodge, the present advantages of our Membership can be maintained in the same way as they have been during the last few years. But it is with you Brethren of the Correspondence Circle to say whether the Lodge is to be the success in the future that it has been in the past; it is for you and you alone to say whether the matter in our *Transactions* is to be increased or diminished, and whether the good work commenced by our Founders is to be continued or not.

Let us consider for a moment how this can be done. There are at the present time 2,553 Lodges on the Register of the Grand Lodge of England. Let us assume an

average membership of 30 in each Lodge, which will be well under the true number. This would give 76,590 members under the jurisdiction of our own Grand Lodge. According to latest statistics, there are in the United States of America 12,637 Lodges, with 1,011,547 members. In Canada there are 674 Lodges, with 50,878 members, so that, without counting the members of Scotch and Irish Lodges, the numbers of which I have been unable to ascertain, there are approximately 1,139,015 English speaking Masons in the two Continents, of whom but 3,000 have joined our ranks. This is the field from which our increase must come. If each member of the Outer Circle were to introduce but one new member or one new Lodge during the coming year our future success is assured. I ask each of you here to-night, and through you all our members to whom the *Transactions* are sent, to seriously take this matter into your earnest consideration. I ask everyone of you to make it your business that you will, during my year of office, send to our Secretary one name at least as a candidate for the Outer Circle. That you will lose no opportunity in bringing before the individual members of the Lodges to which you severally belong, the advantages, which I am sure you all appreciate, of belonging to our Outer Circle. That you will embrace every chance of disseminating amongst your fellows the knowledge and pleasure you have gained by the perusal of our *Transactions*, and that you will lose no opportunity of adding to the distinguished Roll of Members of which you are an integral part. If you do this the success of the Lodge in the future will be placed on a secure foundation, and you will relieve those of us who have the guidance of the finances of the Lodge from an amount of anxiety and responsibility of which perhaps up to the present you have been but little aware.

If this object can be attained, and there is no valid reason why it should not be, the success which has attended our efforts in the past will be increased and multiplied in the future and you will be amply repaid for the effort you have made, by the enlargement of our *Transactions* and the greater advantages you will enable the Lodge from time to time to afford.

At the subsequent Banquet, BRO. THE REV. CANON J. W. HORSLEY, I.P.M., proposed the Toast of "THE WORSHIPFUL MASTER."

Brethren: I suppose that of each and all of our toasts during refreshment the remark has been made "This is the toast of the evening."

Loyalty, a virtue natural as well as prescribed to Freemasons, prompts the assertion when we are expressing gratitude and hope with regard to our King and Patron, or our M.W. Grand Master, or those who locally bear rule in high seats.

Hospitality, and the brotherhood that views the Craft and not merely the Lodge, applies the remark to the toast of the visitors.

The knowledge of the deep need of good guidance and kindly authority in the business and the working of the Lodge, makes it neither unappropriate nor undeserved when we desiderate the health of our officers.

The respect due to reverend seniors who have deserved recognition in the past, leads us to hold in high honour our past Masters even without consideration of the uses we may still have of them.

That real and ready sympathy with the distressed that is of the essence of Masonry might cause even the Tyler's toast to be thus designated.

But plainly and indubitably, brethren, when on an Installation night we toast the new Master of the Lodge, even he, however his humility may shrink from its use on future occasions, cannot deny that his brethren, while applauding not only the

subject of their free choice but the wisdom of that choosing, do well in claiming this to be the "Toast of the Evening" which now I have the honour and the duty to propose, namely, the health of our Worshipful Master.

There was an old English form of mutual felicitation and respect, not unknown to our operative ancestors, in which one said "I look toward you," and the other answered "And I bow likewise." So, Worshipful Master, we look toward you to-night. A few days ago, as I crossed Blackfriars Bridge, the broad circle of the setting sun—the Immediate Past Master of the day—was losing its glory in the West, and it bore exactly in its centre a dark sun-spot rarely thus to be seen by the unaided eye. Now, however, we are looking to the East, and in the centre of the fair concentric circles of our Lodge we observe and acclaim a point of brightness,—one who both from personal character and also by Masonic experience and knowledge is fitted to be for his year of office our heart, our brain, our tongue.

Our new Worshipful Master belongs to one of the three learned professions always so well represented in our Lodge. Amongst our Founders and Past Masters Divinity claims Woodford, Ball, and, last and least, one whom I need not name: Physic honours with us the names of Richardson and Westcott: Law, which should always be our defence, has given us a Castle, and now, as an organism of restraint, adorns us with Shackles.

Regarding the immediate future of the Lodge we "look toward him" with a union of hope and confidence; regarding his past life and career as a man and as a Mason "we bow likewise" with respect.

What is the prime of life may be an arguable point. Perhaps the age of fifty-four may suggest the time of ripe wisdom snd unabated vigour, unalloyed by the earliest symptoms of decline. Fifty-four years ago, on the 27th of May, a day sacred to the memory of another northern antiquarian, the Venerable Bede, our Worshipful Master, George Lawrence Shackles, was born in the town of Hull, which has good reason to know his surname, since therein he has the remarkable record of being the fifth eldest son in a direct line to practice as solicitor for one hundred and fifty-three years at, or on the site of, his present chambers in a street bearing—not at all from this cause—the mysterious name of "The Land of Green Ginger." Educated at a famous school, the Grammar School of King Edward the Sixth in Bromsgrove, under a renowned Head Master Dr. Collis, the influences of heredity, of opportunity, and of filial piety brought him as an articled clerk to his father. From this post in 1876, at the age of 25, he was raised to what conceivably may be the sublime degree of a solicitor. As such he has continued to place his integrity and intelligence and attainments at the disposal of his fellow citizens, whose appreciation thereof is shewn by the fact that he is Clerk to the Hull City Justices, and holds various other appointments, besides being the senior partner of a firm carrying on a large private practice. The great aim of members of his profession—to get on, honour, and honest—has been, and is, to him not a vision but an achievement.

But of his Masonic career I am bound to speak lest uninformed brethren might think we had honoured a neophyte or a craftsman of but low degree. He was initiated in the Alexandra Lodge No. 1511, in Hornsea, East Yorks, on the 21st of November, 1877, at the age of 25, and made such rapid progress that five years later we find him occupying the chair of King Solomon. But this is not all, for the brethren paid him the high tribute of re-electing him in the following year, and twenty years afterwards, in 1903, we find him for the third time ruling over his Mother Lodge. Few have so

decisively disproved the saying "a prophet hath no honour in his own country." We find further confirmation of this in the fact that, appointed Charity Representative in 1882, he has been annually re-elected for twenty-three years, and acts in that capacity still. He has also served as Steward of the Central Masonic Charities several times, and qualified as a Life Governor of the Royal Masonic Institution for Boys, the Royal Masonic Institution for Girls, and the Royal Masonic Benevolent Institution.

His Mother Lodge, however, did not absorb all his interest. He joined the Humber Lodge No. 57, Hull, in November, 1888; and was, moreover, a Founder of the Humber Installed Masters' Lodge, Hull, No. 2474, in 1894, being also its first Junior Warden. In 1896 he became its Worshipful Master. Four times, therefore, before to-night has he wielded the W.M.'s gavel. Let me here note that the last-named Lodge, like our own, is a Literary Lodge, one of those that, not merely with interest but with thankfulness instead of envy, we observe to rise up at home and abroad as in some sense our children.

Provincial honours could hardly escape our brother, and the year 1882, that of his first Mastership, saw him also made Prov. G.S.D. of North and East Yorks, while last year he received the collar of Prov. S.G. Warden.

Interested in cognate or derivative societies, he was exalted in the Kingston Chapter 1010, Hull, so long ago as 1880, and was a Founder of the Alexandra Chapter 1511, and elected its Z. in 1886, while previously he was appointed Prov. G. Reg. of North and East Yorks. Prov. G. Chapter in 1882. In Mark Masonry, also, he was advanced in the Minerva Mark Lodge, Hull, in 1880, and elected its W.M. in 1887. Indeed, the eighties were for our W.M. interesting and arduous years! and it was in 1887 that he shewed his interest in our special labours by joining the Correspondence Circle, and his zeal by immediately becoming, what still to our great advantage he is, our Local Secretary for the Province of North and East Yorks. No wonder that in 1897 we honoured both ourselves and him by admitting him into the Inner Circle, since when, in spite of distance, he has been in evidence on every rung of the ladder of office until now he has received the highest honour a Lodge of such high honour has to bestow.

This is an age of specialists in all departments of science and research, and largely by the long and minute labours of specialists does our knowledge grow. Our W.M. has indeed been generally an ardent collector of Masonic books and curios for many years, and has a fine library of Masonic works embracing (*inter alia*) an almost complete series of the original Books of Constitution from 1723 to the present time; but specially we know him, and profit by him, as a great Masonic Numismatist. In 1878, *i.e.*, directly he was made a Master Mason, he began to collect Masonic medals, limiting himself however to those struck in a die, since engraved medals and jewels may be generally discarded on account of their unhistorical and unarchæological character. His collection at the present time numbers over 1500 separate pieces, and is believed to be the largest in the world. He has also a unique collection of all the known published numismatic works relating to Masonic medals.

Still he sees worlds to conquer, and, having practically exhausted this field of Masonic research, with the exception of keeping the collection up-to-date, he has during recent years made a study of the coins of the Knights Hospitallers of S. John of Jerusalem from the time of their landing on the island of Rhodes in 1309 down to their migration to Malta, and from thence to the suppression of the Order by Napoleon in 1798. For this last period his collection embraces specimens of the reign of every Grand Master, and he has a fine library of works relating to the history of the Order and of the Island of Malta.

There be antiquarians who teach only themselves, and are the misers of knowledge; but none such should be conceivable in our Craft. Our W.M., as you would expect, has frequently read papers on Masonic Numismatics, not only in our own Lodge, but also in many others in the provinces.

Breath, rather than matter, failing me, I leave you to your surprise, not that he should be the Master of the Quatuor Coronati Lodge, but that he should not have received that honour before.

Brother Officers and Brethren, having given the fullest reason why you should look towards him with hope, and bow likewise with well-merited respect, I give you the most important toast of the evening—that of our newly installed Worshipful Master.



REVIEWS.

BRO. GOULD'S CONCISE HISTORY.

IT is rather surprising that an institution like Speculative Freemasonry, with so many able and devoted members always discoursing about its origins, has had to wait for nearly a century and a half before it entered the domain of true history. Without endorsing Henry Hallam's assertion that, so far, the subject of Freemasonry had only met with panegyrists or calumniators "both equally mendacious," one must admit that, for a long period, the most reputed Masonic writers, —Dermott, Oliver, Kloss, Krauss, Thory, Clavel, Ragon, Reghellini, even the great Anderson—have been mere Annalists and some of them dreamers. Findel was the first to apply to Masonic documents, towards 1860, a comprehensive and really critical spirit; but his conclusions were necessarily incomplete, and sometimes confused. Among the American writers, Albert Pike has done a great deal to settle some problems and to open some others; but he has left no general work outside his highly valuable contributions to the Ancient and Accepted Scottish Rite. If Mackay's name deserves praise, it is for his useful *Masonic Encyclopædia*, more than for his compendious *History*, at least in the state this last work came to us after his death.

The opening of the Lodge of the *Quatuor Coronati* in 1884 marked a great advance in the spread of Masonic knowledge. Not only have its transactions shed a new light on some of the most debated questions in Masonic archæology, but they have also helped to bring into prominence the fact that it is mainly from the inner history of the English Lodges that we must draw our materials for building the history of the Craft during the whole period of transition.

Then appeared—in 1882-1887—Bro. Gould's *History of Masonry*, and the Craft soon perceived it had found what it so long wanted,—a masterly collection of all the then known facts with regard to its history.

This work, although large and expensive, has had several editions. In fact, nothing has been wanting to make it a great and deserved success. Anyone who had something to do with the subject, understands the amount of labour and scholarship it embodies in its six volumes. The author has been urged often and from many quarters to re-write it in a more accessible and portable form. This is what he has done in his new book: *A Concise History of Freemasonry* (London, Gale and Polden, 1903, 1 vol. in 8vo. of ix.-498 pages), in which much of his former work has not only been re-written and condensed, but, as he rightly says, "recast and brought up-to-date."

The book is divided into six chapters.

The first chapter deals with the leading theories which have been brought forward concerning the origin of Freemasonry: Ancient Mysteries; the Essenes; Roman Collegia; Magistri Comaceni; the Vehm-Gericht; the Steinmetzen; the French Corps d'Etat; the Compagnonnage; the Rosicrucians. This chapter is a model of fair and intelligent exposition. The author understood that, if these theories must all be discarded in their exclusiveness, institutions which cannot be accepted as the only or even principal source of Freemasonry, may nevertheless have influenced its development or furnished part of its symbolism.

Let us take for instance Rosicrucianism. Bro. Wynn Westcott has tried to show, in a paper read before the Quatuor Coronati in 1894, that Freemasonry had

two parents and draws its materials from two sources: the professional Guilds and the Rosicrucians. Bro. Gould, after summing up all the documents which uphold this view, leaves us to decide for ourselves, and contents himself with pointing out that "it is far from an arbitrary hypothesis that Freemasonry is indebted to Hermeticism for part of its symbolism." At the same time, he contends that, if there were a connection at all, it must be looked for during "the splendour of Mediæval Operative Masonry, in the time when Saracenic learning found its way into England." Here I allow myself to differ. If Rosicrucian influence ever penetrated Freemasonry, was it not rather when averred Rosicrucians, like Henry Adamson, Elias Ashmole, Robert Murray, etc., entered the Lodges, about the time when, to use Bro. Gould's own words, "half the learned men of Europe distinctly called themselves Rosicrucians?" I do not even hesitate to put the question whether Rosicrucianism is not responsible for the move which finally transformed a professional Brotherhood into a speculative and universal Fellowship.

Rosicrucianism, as Bro. Gould admits, had always two sides: one hermetic, the other philosophical. It was, of course, the latter which made itself felt in the gradual evolution of speculative Freemasonry. But the Hermetic was not far off—although behind the scenes—as shown by the often quoted passage in Samber's *Long Livers*, and it is again this element, which, fifteen or sixteen years later, built up Hermetic Masonry beyond the pale of Grand Lodges.

Whether philosophical or Hermetic, these Rosicrucian elements were originally quite distinct from the chivalric tradition which inspired the famous oration of Ramsay in 1737. Bro. Gould plainly makes out that the much abused Chevalier cannot be the inventor of the system which bore his name and soon spread into manifold degrees;—as, six years sooner, Ireland had already heard of the legend alluding to the Kilwinning Lodge and to its connection with the Order of St. John of Jerusalem. To the same tradition would I ascribe the London "Scotts Masters" of 1733, and Bro. Gould very impartially refers us to a curious document in the Paston Letters, which shows the possibility of a much older thread (a very slight one indeed!) connecting the Chivalric Degrees of the eighteenth century with the Knights of the fourteenth, through some mysterious brotherhood of the fifteenth.

I shall pass briefly over the four following chapters, which give respectively the description of the Mediæval Operative Masonry, the legal condition of the Freemasons in England during the middle ages, the story of the Guild and the legend of the Craft. These chapters are of high importance not only to the Freemasons, but to all those interested in the economical side of English life during many centuries. The legend of the Craft deals with the old manuscript Constitutions, which have been found a source of information concerning the past of our Order without parallel in other countries. Part of this chapter is devoted to the comparative study of Masons' Marks, a subject which appeals strongly to symbolists inside and outside the Craft.

Chapter VI. includes:—(1) The Early Scottish Craft; (2) Grand Lodges; (3) The Epoch of Transition; (4) A Digression on Degrees; (5) Freemasonry in the British Isles.—Although the Author treats each subject fully and appropriately, I believe his narrative would have gained in method and conclusiveness, if he had kept closer to the chronological, which here is also the logical sequence of events; for instance, if he had cut short No. 1 before describing the beginnings of the Grand Lodge of Scotland; left for further consideration the early history of the Grand Lodge of Ireland; opened No. 2 with the foundation of the Grand Lodge of London, and even placed the Epoch of Transition before the era of Grand Lodges. He assigns to this Epoch the extreme dates of 1717-1738. I quite agree with him that the *terminus ad*

quem must be extended to 1738. But as to the *terminus a quo*, it seems to me obvious that the Transition began as soon as the influence of Speculatives made itself felt in the Lodges; as early as the first quarter of the seventeenth century.

This is not a mere quarrel of words. For instance, Bro. Gould writes concerning the Royal Arch Degree (p. 318): "The Royal Arch was the first of the additional Degrees, extraneous to the system of Pure and Ancient Freemasonry." Supposing that the Royal Arch reveals a departure from "Pure and Ancient Freemasonry," then the first step in that direction happened when the Lodges were thrown open to a "speculative" element which gradually took the upper hand. The second, when they gave up their purely professional aims. The third, when they submitted to a Grand Lodge. The fourth, when this Grand Lodge, in order to affirm the universal character of the Masonic Bond, officially dispensed with the declaration of allegiance to the Holy Church, and even with the profession of Christianity; claiming only "that Religion in which all men agree." The next was the introduction of a third Degree, as shown by Bro. Gould in a masterly *Digression* which settles, I think, for ever the question of its late appearance. Then only came the Royal Arch and other "additional Degrees," which the Grand Lodge had a perfect right to discountenance, but which, nevertheless, simply mark new phases of the same evolution.

The last chapters are devoted to the later history of Freemasonry in the British Isles; then in continental Europe, Asia, America and Australia. It is a fair and complete picture of the Masonic tree, which, sprung from a single stem planted in a London tavern less than two centuries ago, now covers the world with branches realizing the device of the *Royal Asiatic Society*: "Tot Arbores quot Rami." A clear and elaborate *Index* ends this volume, which, as I wrote elsewhere, ought to be in the Library of every Lodge and on the desk of every Masonic student. I have heard it is going to be translated into German. I wish it could find also a French translator. Our French Brethren, in learning how Freemasonry has become what it is, will perhaps better understand what its real meaning includes.

There is a last point I should like to touch in relation with Bro. Gould's latest book. The professional origin of Freemasonry is so well agreed on that it may seem impossible, or at least absurd, to hint at any other explanation. Yet I would suggest an amendment to the established theory:—Bro. Gould defines the French Compagnonnage as "Fellowships formed by the French Journeymen (or Apprentices who have served their time) for the purpose of affording them assistance, while making what was called the *Tour de France*." He then reminds us that, until the middle of the sixteenth century, these Associations included the Masters as well. This proves that they were formerly akin to the German *Brüdershaften*, or Fraternities. We can trace the transition in Belgium,—where, as laid out by Bro. G. Des Marez in his recent book, crowned by the Royal Academy of Belgium: *L'Organization du travail à Bruxelles au XV$_e$ siècle*,—several Guilds are noticeable for a *Broederscap* (viz., a mutual help society), which gradually passed into a regular *Compagnonage*. Little by little, the Masters ceased to take an interest in its management, and even to pay their remittances. Thus it fell exclusively into the hands of the Companions (*Gezellen*) and finally became "un instrument de lutte contre les Maîtres," a society of resistance as well as of assistance.

Now, was there not among the English Masonic Guilds, an institution similar to the German Fraternities? I have only to refer the reader to the fine researches of Bro. Conder among the old Records of the London Company of Masons. Its first title, as early as the thirteenth century was: "The Hole Crafte *and* Fellowship of Masons." Should it be alleged that the two names apply to one and the same organization? But,

in 1620, we still find in London, semi-detached from the Company and yet in connection with it, an organization called the Lodge or *Acception*, without membership of the one involving membership of the other. The special purpose of the Acception—besides feasting together—seems to have been the cultivation of friendly feelings and Masonic benevolence. It was opened to the members of the Company, whether *Masters* or not, and on the other hand contained a large share of Speculatives. It had no distinction of Degrees: once made and sworn, its members were indifferently called Fellows. These are exactly the features of the German Brüdershaften, where, judging from the Rules granted by the Bishop of Basel to the tailors of his town in the thirteenth century, non-professional members were admitted on the same footing and with the same obligations as the members of the Craft. The main difference is that the *Acception* came to monopolize, besides the name of *Lodge*, the title of Freemason, which the members of the Company had held from the fourteenth century and only dropped in 1656.

The next point is to decide whether it was from the Company or from the Acception and such similar Fellowships of "Free and Accepted Masons" that the first Grand Lodge of London sprang in 1717. In the second alternative, can we not venture to say that Speculative Masonry proceeds less directly from the professional Guilds than from their Fraternities, which it continues on a broader foundation, the Fellowship of a Craft having become a Fraternity of Mankind.—I leave with Bro. Gould and our learned Brethren of the *Quatuor Coronati* this suggestion, which might lessen the distance between the Freemasons of mediæval ages and those of modern days.

GOBLET D'ALVIELLA.

A HISTORY OF FREEMASONRY IN THE PROVINCE OF STAFFORDSHIRE.

UNDER this title, a volume has been recently issued which is a valuable acquisition and a welcome addition to Masonic literature. Quarto, in blue cloth, fine toned paper, and beautifully printed in *clear, readable* type, it is a great credit to the publishers, and especially to the lamented author in chief.

A vast amount of time and labour has evidently been expended in bringing together the great mass of lore and information generally, which has been so ably placed before the reader. The circumstances in respect to the authorship and preparation of the work are exceedingly pathetic, as related in the Preface. A large proportion of the materials had been accumulated and the work carried well on the road by Bro. Willmore, when he died August 25th, 1902. Bro. Dunbar Steen, Prov. Grand Sec., then took up the fallen banner and marched forward, but he was smitten down also, January 1st, 1905, "and the work of completing the volume devolved on the Deputy Prov. Grand Master, Colonel G. Walton Walker," under whose skilful hands matters have been brought to a highly successful issue.

The Author deals with the *romancing* and aerial "*castle building*" of some of our earlier Masonic writers, with regard to the ancient *material* erections in Staffordshire, which is all in good season as a step towards *authentic* history. There are also some valuable and interesting notes on the ancient edifices of the district, both ecclesiastical and military. These draw us towards the subject of Dr. Plot's History of Staffordshire, A.D. 1686, justly declared by various Masonic authors as the most valuable testimony we

have of the English Freemasonry of that period, and containing one of the first known *printed* references to the Craft. The eyes of all Masonic students are therefore necessarily turned towards Staffordshire when the subject of the ante-Grand Lodge period is under consideration, and the Author has thoughtfully reprinted those portions of Plot's History which refer to Freemasonry. The discovery of the "*William Watson MS.*," A.D. 1687, went far to confirm Plot's statement, hitherto treated with much incredulity, of having seen an ancient MS. containing reference to Henry VI.

The information as to Ashmole will always be of interest, but we cannot at the present day quite follow Gould's statement of, say, twenty years ago, that we have no testimony of Freemasonry save that of the "Old Charges" when we go further back than the initiation of Ashmole in 1646. Bro. Gould in his *recently* published "Concise History of Freemasonry" calls our attention to the evidence adduced by Bro. Conder in his "Hole Craft" of a strictly speculative Lodge, meeting at Masons' Hall, London, distinct, and apart from the Masons' Company or Guild, and the receiving into "Acception," or Lodge, of seven persons during 1620-1, who were already members of the Masons' Company. Besides which we have the long-known Scottish minutes, so far back as 1599, with records of mixed operative and non-operative Masons.

I quite agree with Bro. Hughan's recent remarks elsewhere on the work now before us, and dissent from the Author's views as to there being in early 18th century only a few struggling Lodges in London, etc. Bro. Hughan reminds us of the important records of several ancient Masonic centres, and when we consider that after the formation of the premier Grand Lodge in 1717 a comparatively rapid accession of Lodges to the Roll took place, caused by groups of brethren in places distant from each other applying for constitution, we must experience a conviction that Masonry was much more widely disseminated and the numbers of brethren greater, though not prominently in evidence, than is generally supposed.

In pp. 33-8 is an interesting correspondence and an account relative to the opening of a new Lodge in 1768.

We have here a characteristic illustration of the off-hand, matter of course way in which, at that time, an existing Lodge (or the petitioners of a new Lodge) applied for and obtained the number of a lapsed Lodge, higher on the Roll, taking seniority on the Grand Lodge Roll accordingly.

It is pleasing to note that the "elegant chair provided for the use of the Society" and other Lodge furniture, per minute, January 11th, 1770 (and preserved for a while in the remarkable way related), are still in use.

The author then gives many quaint and in some instances amusing extracts from the minutes, which space will not permit being quoted. I give, however, one extract:—"4th June, 1771.—Bro. Walker raised upon the third step of Masonry with much lenity and indulgence in regard to his corpulency and indisposition." In what way leniency was exercised we are left to conjecture.

We have a minute of 17th May, 1785, respecting the holding of the *Order* of St. John at Birmingham, along with several other Lodges. We assume this may refer to the *Festival* of St. John. The term "Order," and the manner of celebrating the occasion, may have been peculiar to the district. Perhaps the Editor can enlighten us on the subject.

Great labour and research have evidently been devoted to tracing up and reporting on the many extinct Lodges of Staffordshire; no Lodge now extant having an existence behind A.D., 1815, save No. 98 of A.D., 1764; the considerable number of once intermediate ones having long ago died out.

The appointment of a Provincial Grand Master for Staffordshire, in 1791, is also duly noted, the information supplied to the reader being of more than local importance.

A pedigree of the first Provincial Grand Master, the Hon. and Rev. Francis Egerton, is furnished, shewing his succession in 1823 to the Earldom of Bridgwater, etc., and much information with occasional quotations, at times humourous. He appears to have allowed his duties to drift in a perfunctory sort of way, and at the time of his death—February 11th, 1829—Masonry was at a low ebb in the province, as the author clearly shows, and which might have been expected. No provincial minutes being preserved for 1833, nor for some years following, the history has had to be built up from extraneous sources, which practically illustrates the value of regularly sending in reports of meetings to the Masonic periodicals.

The timely mention of the eminent Dr. Oliver is pleasant reading, and whilst his connection with the province lasted he held aloft the torch of Masonry to some purpose, as he did so long elsewhere. With the accession of the Earl of Talbot and Shrewsbury as Provincial Grand Master, in 1871, appears to have come a flowing of the tide of prosperity, which still continues, and there is no fear of any ebb whilst the province is in such hands as its present rulers.

There are a number of finely-executed portraits which enhance and increase the interest of the text. Perhaps we might venture to say that the D.P.G.M.'s portrait is not as good as it might be, not fully reproducing that dignified and striking personality which is a characteristic of our distinguished Brother.

An index would be a very welcome and useful addition, and I might perhaps also be allowed to suggest the inclusion of a list of all the known Staffordshire Lodges, etc., in tabulated form. These are points which, of course, can be considered on the issue of the second edition, which, surely, will be called for at no very distant date, the handsome volume well deserving a large circulation in and beyond the County. Printed and published by John Steen & Co., Wolverhampton; and Simpkin, Marshall, Hamilton, Kent & Co., Ltd.

William Watson.

ANNALS OF LODGE FORTROSE, No, 108, STORNOWAY.

At the outset we are informed that, "This volume has been printed, published, and presented to the Brethren of Lodge Fortrose by Bro. J. Ross Robertson, Most Worshipful Past Grand Master of the Grand Lodge of Canada, etc., etc."

There is no longer any dearth of Lodge Histories, but this is one that merits special notice, and, as the Booklet, necessarily, can only have a limited circulation, there is ample justification for a somewhat longer review than might otherwise fall to the lot of a narrative which deals with a Masonic body that lays no claim to an eventful or epoch making career.

It may not be generally known that our M.W. Brother (who is also an "inner circle" member of 2076) is a many-sided man. In addition to being the Proprietor and Editor of a most successful Canadian newspaper—*The Evening Telegram*, of Toronto—he takes a lively interest in the affairs of the Dominion, having formerly held a seat in the Legislature; he has a magnificent and most extensive collection of engravings, as well as many rare Masonic curios, and is deeply versed in the Ritual and History of our

Order, on which he has written very considerably, and with marked acceptance and ability. Love and sympathy towards children are prominent characteristics in his large-hearted nature, and his time and means have been freely and ungrudgingly bestowed for many years in the endeavour to alleviate the sufferings of the little ones. For several periods he has been Chairman of the Toronto Children's Hospital—probably the most efficiently equipped Institution of its kind in the World—and to improve which he has inspected all the best examples in Europe and North America. He has also, at his own cost, founded and supports "The Lakeside Convalescent Homes," on the Island close to the Town. It was a great pleasure to me to be shown over both these Establishments by him in the summer of 1903. I found everything admirable and most thorough; in many respects the Hospital is "self-contained," for within it are made—amongst other things—their own surgical appliances, which, when necessary, are supplied free, not only to the inmates, but also to out-patients and others not immediately connected with the Hospital. As an instance of prevision and provision, we may note that they always hold a six months stock of blankets and other usual necessaries. Truly, to him, as to the nurses and medical attendants whom I met, the duties are a labour of love in the highest sense.

But to revert to our subject—our Bro. J. Ross Robertson has written a "foreword and a sketch of the Hebrides," which greatly add to the value of the work. It is a somewhat unusual feature in such connection, but in this case much to be commended, as it deals with a locality little known to the general reader. From the introduction we learn the secret of our eminent Brother's partiality for this fishing Town. Thorough going and systematic when tracing his lineage, he discovered that his maternal grandfather, Hector Sinclair, emigrated from Nairnshire and settled in the Farm of Goathill, close to Stornoway, in 1797, became an initiate of "Lodge Fortrose" the succeeding year, and received the second and third degrees on 18th December, 1800; an interval of fully two years, which gave ample time for reflection. Sinclair seems to have attended his Masonic duties with fair regularity, and was laudably punctual in his payments, though on one occasion fined sixpence for "having left the Lodge without asking leave."

For the benefit of Scotch readers, it may be proper to explain here that when No. 135 (now No. 108) was chartered, 10th November, 1767, "the Lews" was owned by the Right Hon. Kenneth MacKenzie, Viscount Fortrose, to which fact doubtless may be attributed a cognomen foreign to the Island itself. Sinclair, who came of a stubborn self-reliant race, of which the habitat was in Caithness, had some trouble with his landlord, the Earl of Seaforth, and, as no other course was open, consistent with the tenant's ideas of his rights, he determined "to have the law on him." This entailed two journeys to Edinburgh—a very serious undertaking in those days—first crossing to the mainland in a fishing skiff, and then "footing" it at least half the remaining distance to the capital—but his action was rewarded by a favourable verdict.

After the trial, his Counsel, Mr. Cockburn (afterwards Lord Chief Justice of England) congratulated him in these words, "I never had a case so well prepared for me by a client, as that which you have just won"—a tribute alike to the sagacity and persistence of the hard-headed Farmer. Consequent on these proceedings he and his family left Stornoway in 1822 to take up their abode near Inverness. At the "flitting," the Townsfolk turned out in force to see the last of the Sinclairs, who were evidently held in high esteem. One of the daughters, Margaret Sinclair, born 1808 at Goathill, was the mother of Bro. Ross Robertson, who is however himself of Canadian birth.

The description of the Hebrides is all too brief, though full of interest to such as have any acquaintance with this curious country.

In many minds, Herring Boats and Stornoway, the chief, and we may say only Town in the Island, are intimately associated, which, so far as it goes, is right enough, but there is more than fish to find employment for the people—as agriculture is by no means unknown, and stock raising is largely carried on. The Traveller can visit many strange scenes, including the perfect 48 stone Druidic Cross and circle at Callernish, and there are numerous objects which should attract the antiquarian, and interest the geologist. Of the early history of the district we hnow nothing, beyond the Norse occupation, say 900 A.D., or perhaps a somewhat earlier date.

The extracts from the Lodge records very properly commence with a copy of the Charter granted by the Grand Lodge of Scotland, under date of 4th November, 1767, but thereafter we learn that this document was only received 16th August, 1769, when twelve Brethren met, appointed officers, framed bye-laws, and ordered "Jewels and Ribbons," which, as appears later, cost £5 12s. 6d. For that period, the fees ran fairly high, "initiation" having been fixed at a guinea, "passing" half that sum, and "raising" 31s. 6d., totalling three guineas, besides some small payments to the Tyler, and for registration in Grand Secretary's Books. About this date we have evidence that loaf sugar was a luxury, as it was charged in a Lodge account, 10½d. per pound, and we note also an item of 1s. 8d. for "nails, candles and corkage." There was an important meeting 9th September, 1797, when Francis Humberston MacKenzie (Lord Seaforth), described as a Past Master, was elected Master of this Lodge, and Sir John Reid, Captain of the Revenue Cruiser, became junior Warden.

The following month bears the first testimony to their knowledge of the Mark degree, for we read that "The Lodge being reopened as a M.M. Lodge, two Brothers were raised to the sublime degree of Master Masons, and afterwards the following Brethren were made Masters, past the Chair, and made Mark Masters."

This constructive P.M. degree was only finally abolished in Scotland in comparatively recent times. Lodge Fortrose always had a strong leaven of educated, enthusiastic, and superior men, and in 1799, Brougham, the future Lord Chancellor, while on a yachting excursion in a ship, locally known as the "Mad Brig," was admitted to Membership when 21 years of age.

Funds increasing, the Lodge, in 1801, became Proprietors of the House in which the meetings had been held. At the same time, they were mindful of relief, and dispensed charity to an average extent of £30 annually — an example worthy of emulation.

A few years later, we find even in this comparatively out of the way place, echoes of the Napoleonic schemes that embroiled Europe, as petitions for aid, cheerfully granted, were read from Brethren who had been captured when privateering, or smuggling, and in one case, Malcolm McLeod, who had been in a Norwegian Prison, applied as late as 1825 for further assistance, which was voted to the extent of £5.

In 1822 the old Lodge Building was sold for 700 guineas, and the same December, the Brethren took possession of their new premises, which cost nearly £1,400—and this was the last migration they have made. The first initiate herein, was the Right Hon. J. A. Stewart Mackenzie, of Seaforth, M.P. for Ross and Cromarty, who had amongst other appointments, been Governor of Ceylon.

All Lodges have felt the ebb and flow of prosperity, and for several years after 1830, this one fell behind to such an extent, that the collection of arrears became a matter of grave importance, so notices were issued to defaulters to pay up under penalty of expulsion, and some names actually were expunged.

The Foundation Stone of Stornoway Castle was laid with Masonic honours on the 30th November, 1847, the builder (owner) Sir James Matheson, having shortly before purchased the estate from the Hon. J. A. Stewart Mackenzie.

There is a reproduction of the Oil Painting of the ceremony, by Masson, still on the walls of the Lodge Room; greatly enhanced by a Key Block, which enables us to trace the various Brothers present.

A discreditable practice, not wholly unknown elsewhere, is referred to in 1848, when the Secretary was awarded, in addition to his salary, 40/- as compensation for his "trouble and expenses" in getting members to join the Lodge.

The last extract we shall consider, has reference to the unusual duration of Masonic life of some of the members. A letter was received in 1869 from Bro. George MacKenzie, Antigonish, Nova Scotia (who left the island in 1811), making enquiry as to the date of his own initiation, and that of Lord Brougham, to which the Secretary replied, showing that this venerable Brother had been 71 years a Mason. Another Brother, who received Masonic burial in 1887, joined the Lodge 61 years before, while a third ancient ceased attendance, on account of ill health, with an excellent record that covered the years between 1802 and 1867. Lord Brougham had seen the Light, fully 68 years before passing to his higher initiation, but had not attended his Mother Lodge since 1799.

The closing pages of the History are occupied by complete lists of the Masters, Wardens, Secretaries and Treasurers, from 1769 onwards, as well as a Register, or Roll, of every one who had been received into membership.

The general get-up and attractive appearance of this handsome volume of 97 pages, testify to the ability of the Printing House controlled by Bro. Ross Robertson, while the numerous interesting, instructive, and excellent illustrations, add very materially to its value and embellishment. It is only proper to observe that in 1900, on one of his visits to the dwelling place of his "forbears," our distinguished Brother and his son, John Sinclair Robertson, became members of the Lodge in which the Grandfather and Great Grandfather respectively, of these "affiliates," was initiated fully one hundred years before.

EDWARD MACBEAN.

A FORGOTTEN MASONIC CHARITY.

BY BRO. FRED J. W. CROWE, P.G.O.

SOME time ago I received amongst a number of French Masonic MSS. a document of which the following is a copy.

Glory to God in the Highest.

In Hoc Signo Vinces.

✝

In the name of the HOLY & Undivided TRINITY, Three Persons & one GOD: Amen.

(*C. and A. Radcliffe. Sculp. 9 Leicester Sqr.*)

ROYAL MASONIC DISPENSARY.
Supported
by the Voluntary Subscriptions
of Free Masons
For the relief of Indigent Brethren
and their Families in Sickness.

✠

INSCRIBED most RESPECTFULLY.
TO
The Grand Master
by the Founder—Established at
. . . . . . (erased) . . . . . .

(Circular.)

London, March 1st, 1813.

Sir,

Influenced by motives of philanthropy I take leave to lay before you for your consideration the Plan of an Institution, which has in view to meliorate many of the miseries, to which our fellow creature Man is liable.—From the generous disposition Britons have always shown all over the world to the calls of humanity I am encouraged in the hope, that the present Establishment in the very heart of our own vast Metropolis will claim your approbation, if not merit your patronage and support.—Impressed with these sentiments I have the honor: *Sir, to inclose a Prospectus for the perusal of your Royal Highness &* to be,

Your most obedient and
very humble servant

Charles Dunne

of the Lodge of St John and of the Order of
High Knights Templars;
Member of the Royal College of Surgeons in London,
and formerly Surgeon in his Majesty's Service,
the Founder and Resident Surgeon.

To
His Royal Highness
the Prince Regent.

The ornamental heading is engraved, and the circular itself (with the exception of those words I have italicised which are written in,) appears to be lithographed.

Unfortunately the address of the Dispensary has been erased, and all my enquiries have failed to discover where it was situated. The reason for such an erasure is not obvious.

I asked first of my friend, Bro. W. J. Hughan, whose infallible memory and wide research are always to be implicitly relied on, but the name of the Institution was entirely new to him.

I then addressed myself to the Royal College of Surgeons, in Lincoln's Inn Fields, and learned from the Secretary that the name of Charles Dunne appears in the College books as being admitted a member on May 2nd, 1806. He is also stated to have been in practice in Westminster between the years 1838 and 1840. Mr. Edward Trimmer further informed me that from other sources he ascertained that the Charles Dunne in question had served with His Majesty's troops in Portugal.

Enquiry at the War Office elicited the fact "that 2nd Assistant Surgeon Charles Dunne was commissioned in the Royal Artillery on the 14th of June 1808, and is shown as having been superseded for absence without leave on the 2nd of March 1809."

Bro. Sadler, ever ready to serve a friend or brother, is unable to find the name of C. Dunne as a member of any London Lodge in 1813 to 1815, nor in the old London Directories in the Grand Lodge Library, but he tells me that "in Pigot's Directory for 1826-7 there is a Charles Dunn, Surgeon, 32 Fetter Lane, and in Robson's Directory, 1832, a Surgeon of the same name at 65 Farringdon Street." Whether these are the same as our Charles Dunne it is impossible to say.

The records of the Order of the Temple, Bro. Matier writes, are equally silent as to the Brother and his Dispensary.

How long the Institution existed, or whether it had any substantial existence at all remains a matter for speculation, but I hope that the publication of the document in our *Transactions* may prove the means of throwing some further light on The Royal Masonic Dispensary and its Founder.

NOTES AND QUERIES.

SIR Christopher Wren and Hampton Court.—These notes from matter concerning Wren and Hampton Court are taken from the Calendar of Treasury Papers.

"1689. 19 Decr.—Sir Christopher Wrenn call'd in about the wall "that is fallen at H Court, & told that the King commands that "matter should be examined into by the office of the works, & that he "do report it to their Lops in writeing."

30 Decr. urging that "the King is of opinion ye building is in a bad condition, "& therefore they should make haste & despatch their report, under the hands of all "ye office." But "Sr Christopher thinks that may not be so well, and that he will goe "& examine upon oath, & that their Lordps shall have the affidavits of able men, not "interested, bricklayers, carpenters, & masons that have left off their aprons, & are "without suspition of being influenced by him."

1689-90. 10 Jan. The reports of Sir Christopher Wren & Mr. Talman concerning the works at Hampton Court were read. "Sir Christopher Wren was called in, "& His Majtie was pleased upon hearing him to order that the Lords should send for "Mr. Talman & that unlesse, upon hearing him, they find materiall cause to the "contrary, the works at Hampton Court are to proceed." Again, on the 13 Jan., the Surveyor-General and Controller of Works having been called in the reports were read, and among other observations then made and recorded we find:—

"Mr. Oliver saies none of ye masons Mr. Tallman brought understood so good "work as this."

"Mr. Talman saies that Pierce, Thompson, & another (in his certificates) are "three masons that Sr Christopher imploys."

H. Sirr.

Sir J. A. Truter.—It occurs to me that inasmuch as reference has been made to Sir John Alexander Truter (whose real name was Johannes Andreas Truter) in our Chronicle, page 63, of the *Transactions* of the present year, 1905, the Members of the Quatuor Coronati Lodge would be interested to have some particulars respecting a Brother who occupied a position unprecedented in the annals of the Craft, namely, that of holding at one and the same time the office of District Grand Master under two separate Constitutions.

The following extracts from the *Zuid-Afrikaan*[1], of the 10th June, 1845, contain all the information which is at present available respecting the Masonic worthy, and it is to be hoped that some energetic Brother at the Cape will be stimulated to give us a fuller biographical study of so noteworthy a career:—

"We record with deep regret the death of our venerable and highly esteemed "compatriot, Sir John Andreas Truter, who departed this life at the Camp Ground on "the morning of the 5th inst., at the advanced age of 81 years and 8 months.

"After an active life of forty years, during which he served his country in the "several distinguished situations of Deputy Fiscal, Secretary to Government, Secretary "to the Court of Justice, Fiscal, and Member of the Legislative Council, and having

[1] The "Zuid-Afrikaan" was a Dutch paper published in Cape Town, and the foregoing version is of course a translation.

" also in the intervening period highly distinguished himself at the Bar as an Advocate " by his eloquence and profound legal knowledge, and, after he had been rewarded by his " King, for his faithful services, by a knighthood, he retired from the Bench as Chief " Justice, upon a pension which he well deserved from his country.

" His life was one of incessant labour—he was wearied by the fatigue of mind and " body. He retired, but his retirement was merely a relaxation, for he afterwards, with " others, planned and perfected the South African College, over which he presided as " long as his health and strength would permit; whilst at the same time he, jointly " with his much respected contemporary D. F. Berrangé, Esq., represented Her Majesty's " Goverment as her Political Commissioners in the Synod of the Dutch Reformed " Church in this Colony.

" Thus, whilst the first part of his vigorous life was spent in the Civil and " Judicial services of his country, he sacrificed his age to the promotion of education " and religion and the interest of the Church of which he was a worthy member.

" Among the several changes from one situation to another, from his legal " profession to the civil, and from the judicial to the clerical, there was one, however, " to which, up to his death, he remained steadfastly attached. As a member of that " Institution, which is based upon principles of Religion and Morality—the Craft of " Freemasons, he was the true and faithful adherent, and its Deputy Grand Master " National, in which capacity, even a few days before his death, he transacted business " with his Grand Officers.

" About fourteen days before his death he caught a cold, and he was, in conse- " quence, confined to his bed, which he never again quitted, but for the grave. His " bodily frame began to give way and his weakness increased, until he expired without " pain. During these days his friends visited him to take leave, and whilst to each he " had a parting word of peace and comfort to say, he spoke about his departure towards " better regions with such contentment and anticipations of Heavenly bliss, that of him " it may be said, he died like a true and faithful Christian.

" The only wish he had expressed before his departure was that he might be " conveyed to the grave by his profession and his colleagues. This desire was nobly " responded to. The Bar bore his coffin, and the Bench, together with the Secretary to " Government, were the Pall Bearers. At two o'clock on Saturday the corpse was " brought to Town and deposited in the Church, where the people and those who " intended to show the last honour to departed merit began to assemble. At the same " time several Masonic processions began to assemble, for the purpose of going together, " at the Lodge 'De Goede Hoop,' which was put in deep mourning. The Bar also " assembled at the Chamber of its Senior Member, the Hon. Advocate Cloete, from " whence they proceeded, duly robed, towards the Church. Thus the Church, the Legal " Profession, and Masonry vied with each other to honour his remains.

" The Provincial Grand Lodge, having been opened by the Prov. Grand Master " (Mr. Van Breda) in the Lodge 'De Goede Hoop," was soon joined by the Lodge, 'De " Goede Trouw,' who arrived there in a procession. Soon afterwards the District " Grand Master of the English Lodges, Clerke Burton, Esq., was announced, who having " assembled all his Lodges in the 'Hope' Lodge, had also arrived in procession. All " the Masons and Lodges having thus assembled in 'De Goede Hoop' Lodge, pro- " ceeded in solemn procession to the Church, and remained standing before the Church " door, for the purpose of preceding the corpse in due order. The Grand Officers of the " Provincial Lodge of the deceased were the only persons in Masonic Dress.

"The corpse was then taken up and preceded by the Masonic brethren, and Mr. "P. B. Borcherds, as the armorial bearer, surrounded by his Profession in their robes, "and followed by as large a procession as we have ever witnessed.

"On arriving at the burial place, the Masons filed off, and the Dutch and English "Provincial Grand Lodges and the two Provincial Masters preceded the corpse towards "the grave, where the Provincial Grand Lodges having also filed off, the corpse was "let down into the grave.

"He died as he had lived—calm, quiet and serene. He was a bright ornament "to his country and a jewel to his profession."

The Bro. Clerke Burton who is referred to above, was the first Master of the Supreme Court of the Colony of the Cape of Good Hope, and was, as we have seen, District Grand Master under the English Constitution. As Master of the Supreme Court he was succeeded by Mr. Steuart, who in his turn was succeeded (1876) in that high office by Bro. Jan Hendrik Hofmeyer, the Deputy Grand Master of Netherlandic Freemasonry in South Africa. An account of Bro. Hofmeyer will be found in *A.Q.C.*, vol. v., 1892.

C. Fred Silberbauer.

Freemasonry described as an unmilitary Association.—The following is taken from the Calendar of Home Office Papers. 1770, No. 59.

2nd March—The Lord Lieutenant of Ireland (Townshend) to Lord Weymouth enclosing certain minutes which appear to interest deeply the discipline of the Army in Ireland. Mention is made of the memorial to His Excellency of a late Major 38th Regiment, but discharged from H.M. Service by General Court Martial, "which seems "in general very trifling, except that it shews a most unpardonable want of discipline in "that corps, and mentions an unmilitary association of the officers and men by dining "together at the public mess as brother freemasons."

H. Sirr.

The Gormogons.—Bro. Victor J. Moulder points out that "In-Chin present Oecumenical Volgi" in Hogarth's print has on his breast-plate a bird which seems to be a Goose. He asks if there can be any connection between this and Tim Bobbin's "Goose" referred to by Bro. Hextall (p. 45), or if we may suppose the breast-plate to be intended to represent the "Goose and Gridiron," the first home of Grand Lodge. Bro. Hextall writes in reply as follows:

"I do not think the Goose which appears on the breast of a prominent figure in Hogarth's "The Mystery of Masonry brought to light by the Gormogons," can have reference to Tim Bobbin's poem, "The Goose." It is doubtful if the latter had found its way into print by 1742, which is, by common consent, taken as the date of publication by Hogarth of the engraving; and, even if this were not so, it would be unlikely that a purely lócal production, in a distant part of the country, would have come under Hogarth's notice. So late as 1763 the publication and sale of "Tim Bobbin" was confined wholly to local hands, the first suggestion of a wider circle of readers being the imprint of the 1775 edition, "Printed for the Author, and Mr. Haslingden, Bookseller, Manchester, and sold by the following Booksellers in London." [seven names follow].

Apart from any particular application of Hogarth's figure of a goose, I should be inclined to suppose he intended by it to indicate contempt for what he professed to regard as the folly of the Craft. Dr. Murray's "Historical English Dictionary" gives

(vol. iv., 298) as meanings of the word "goose"—(*e*) with allusion to the supposed stupidity of the goose. (*f*) hence, figuratively, a foolish person, a simpleton—followed by quotations from various writers shewing this use of the word as far back as 1547.

In his monograph "William Hogarth" (1891) Mr. Austin Dobson gives the date of the print as 1742, and three "states"; (1) without the artist's name. (2) with the name. (3) with the addition, "London, Printed for Robt. Sayer" (&c.), as shown in the copy in *A.Q.C.*, vol. viii.

W. B. Hextall.

Bucks.—I find the following references in "Index Librorum Prohibitorum" by Pisanus Fraxi (H. S. Ashbee). Privately printed, London 1877.

p. 143.—*The British Phœnix;* or the Gentleman and Lady's Polite Entertainer.—London—Printed for and Sold by H. Serjeant, at the Star without Temple Bar. 1762.

"*The Retaliation; or the Biters Bit.*

From the oldest of dates our Grand Order began,
Mother Eve made a Buck of the first honest man,
And so through the sex the contagion has ran.

Chorus.

Then since things are so,
As you very well know,
Resolve with your wives to be quit;
At your loss ne'er repine,
But with women and wine,
A race of young foundlings beget,
My brave boys
A race of young foundlings beget.

p. 147.—*The Buck's Delight*, being a collection of Humorous Songs, Sung at the Several Societies of Choice Spirits, Bucks, Free-Masons, Albions and Antigallicans, with universal Applause.

* * * * * * * *

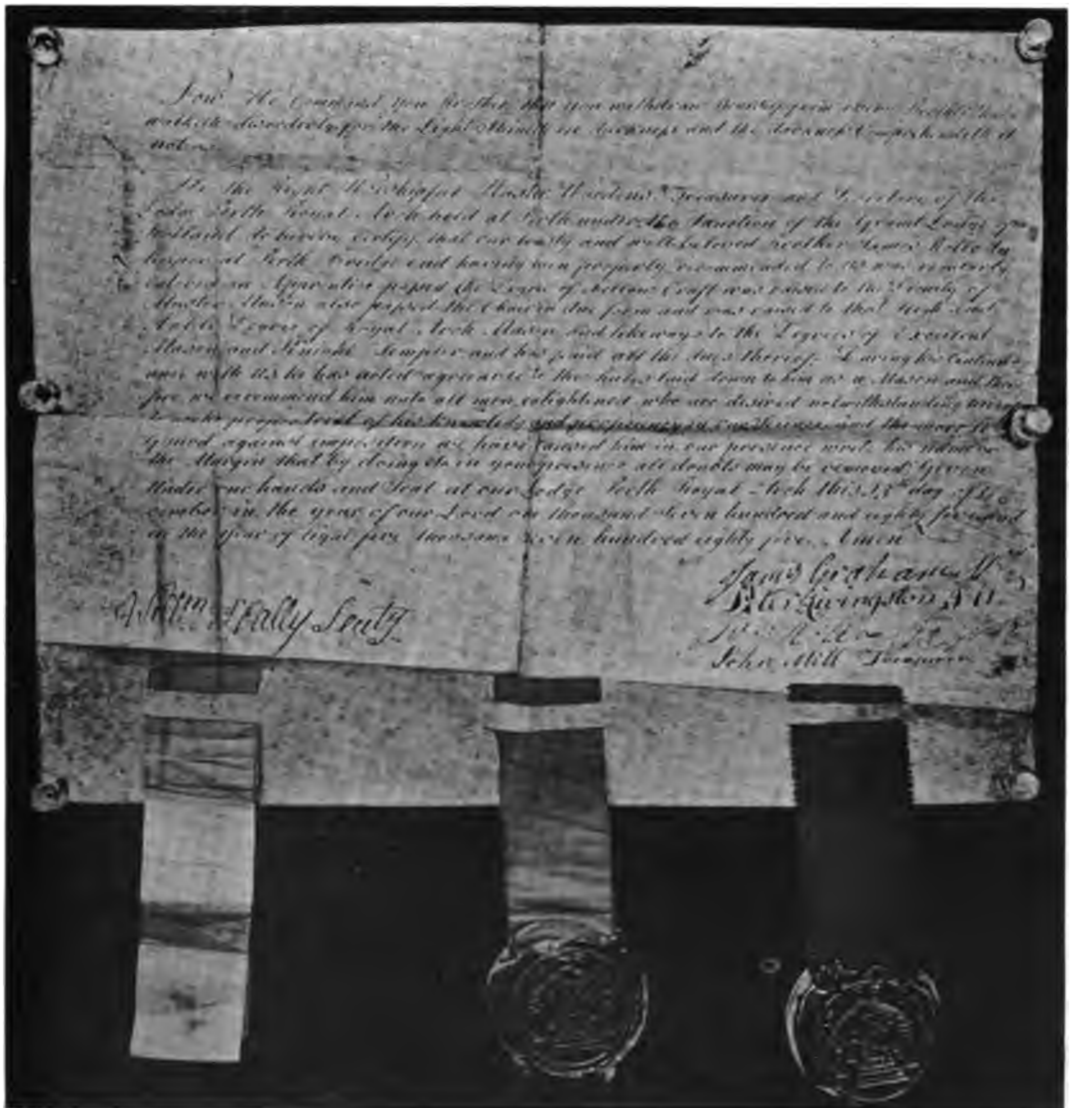
to which is added, A Collection of the most celebrated Toasts now in Taste. The second Edition, with great additions. London: Printed for T. Knowles, behind the Chapter-House in St. Paul's Church-Yard. [Price 1s. 6d., neatly bound in Red.] *n-d- 12mo.*

W. B. Hextall.

Presentation to Grand Lodge of New Zealand.—The interesting set of Gavels and striking plates which are now the property of the Grand Lodge of New Zealand, were presented on the 10th May, 1904, by Bro. F. J. Brown, who had been initiated in the Otaki Lodge some seven years previously. During his residence in Dawson City, Yukon Territory, in 1903, this Brother conceived the idea of preparing a set of Gavels from the tusk of a mastodon. He naturally experienced some difficulty in



Gavels presented to the Grand Lodge of New Zealand.



[illegible] We Command you [illegible] that you [illegible] Light [illegible]

We the Right Worshipful Master Wardens Treasurer and Secretary of the Lodge Perth Royal Arch held at Perth under the Sanction of the Grand Lodge of Scotland do hereby certify that our trusty and well beloved Brother James [illegible] at Perth [illegible] has been properly [illegible] entered an Apprentice passed the Degree of Fellow Craft was raised to the Degree of Master Mason also passed the Chair in due form and was raised to that High and Noble Degree of Royal Arch Mason and likeways to the Degrees of Excellent Mason and Knight Templar and has paid all the dues thereof. Having his Continuance with us he has acted agreeable to the Rules laid down to him as a Mason and therefore we recommend him unto all men enlightened who are desired notwithstanding [illegible] to make proper trial of his knowledge [illegible] and the more to guard against imposition we have caused him in our presence write his Name in the Margin that by closing them in your presence all doubts may be removed. Given Under our hands and Seal at our Lodge Perth Royal Arch this 18th day of December in the year of our Lord one thousand seven hundred and eighty five and in the year of Light five thousand seven hundred eighty five. Amen

James Graham [illegible]

[illegible] Livingston [illegible]

[illegible]

John Mill Treasurer

[illegible] Fally Secty

obtaining sufficient ivory for the purpose, but at length succeeded not only in making the Gavels but in addition the three Striking Boards, which were cut from cross sections of a tusk. The intrinsic value of the present was still further increased by the addition of an ornamentation of gold bands and nuggets. When eventually the work was completed, Bro. Brown arranged with the District Grand Master of Manitoba that they should be used first at a meeting of the most Northerly Lodge in the world before being sent to their ultimate home in the most Southerly jurisdiction. The gift was gratefully accepted by the Grand Lodge of New Zealand and resolutions expressing the thanks of the Grand Lodge were entered upon its minutes. The inscription on the Grand Master's Gavel is "Let us work while it is yet day, for the night cometh when no man can work."

K. A. GERSTENKORN.

Certificate of Lodge Perth Royal Arch.—The following is a transcript of the interesting Certificate issued by this Lodge in 1785 to James Rollo. The document is at present in the possession of his great-grandson, Bro. James Rollo Sharp, of Masterton, New Zealand.

Now We Command you brother that you withdraw yourself from every Brother that walketh disorderly, for the Light Shineth in darkness and the darkness Comprehendeth it not.

Jas. Rollo

We the Right Worshipful Master, Wardens, Treasurer, and Secretary of the Lodge Perth Royal Arch held at Perth under the Sanction of the Grand Lodge of Scotland do hereby certify that our trusty and well beloved brother James Rollo Inkeeper at Perth Bridge end having been properly recommended to us was regularly entered an Apprentice passed the Degree of Fellow Craft was raised to the Dignity of Master Mason also passed the Chair in due form and was raised to that High and Noble Degree of Royal Arch Mason and likeways to the Degrees of Excellent Mason and Knight Templer and has paid all the dues thereof. During his continuance with us he has acted agreeable to the Rules laid down to him as a Mason and therefore we recommend him unto all men enlightened, who are desired notwithstanding hereof to make proper trial of his knowledg and proficiency in our Science, and the more to Gaurd against imposition we have caused him in our presence write his name on the Margin that by doing so in your presence all doubts may be removed. Given Under our hands and Seal at our Lodge Perth Royal Arch this 13th day of December in the year of our Lord one thousand Seven hundred and eighty five and in the year of light five thousand Seven hundred eighty five. Amen.

James Graham M.
Willm. Hally Secety. — Peter Livingston S.W.
Jas. Rollo J.W.
John Mill Treasurer

The Scriveners' Company.—Bro. Simpson is in error in his reference to this Company, on p. 107 of the present volume. The Scriveners' Hall was and is in Noble Street, and was purchased by the Coach and Coach Harness Makers' Company in the early part of the eighteenth century. The Scriveners' Arms may still be seen on the house at the corner of Noble Street and Oat Lane. The Scriveners' Company did not dissolve, it still exists. Bro. Sadler tells me there was some idea of purchasing the ground from the Coach Makers' Company when the Building Committee of Grand Lodge was looking about for a habitat for that body.

F. J. STOHWASSER.

OBITUARY.

IT is with regret that we have to announce the death of Brothers

Norman Smith, of Suva, Fiji, on the 17th June, 1905: he joined the Correspondence Circle in January, 1902.

William Curry, of 195, Great Portland Street, W., London, on the 7th August, 1905: he joined the Correspondence Circle in January, 1901.

WE also regret to announce the death on 23rd November of Bro. **J. G. Findel,** of Leipsic. We hope to give some account of the Masonic career of this distinguished brother at a later date.

CHRONICLE.

MASONRY at the Church Congress.—Reference was made last year to the efforts of our Bro. Canon Horsley to arrange Masonic meetings in connection with the annual sessions of the Church Congress. On Thursday, 5th October, 1905, the second of such meetings was held at Weymouth under the auspices of All Souls' Lodge No. 170, when Bro. J. A. Shirren read a paper entitled "The Church's debt to Freemasonry." A very large number of brethren attended, including the Right Worshipful Provincial Grand Master of Dorset (the Rt. Hon. the Earl of Shaftesbury) and many members of the Provincial Grand Lodge.

Associations for Masonic Research.—The Bradford Installed Masters' Association opened its session on 22nd November, 1904, with "A Sketch of Olden Time Masonry," by Bro. William Watson, of Leeds, and meetings have since been held for mutual instruction and exchange of views on Masonic subjects. The Installed Masters' Association of Leeds has also held several meetings during the year, at which papers have been read, for the most part by members of the Quatuor Coronati Lodge.

Destruction of the Masonic Temple at Malmesbury, Cape Colony.—A terrible disaster has befallen the town of Malmesbury, Cape Colony, (South Africa). During the night of Thursday, September 28th, a fierce cyclone struck the town, wrecking a number of houses and burying many people beneath the ruins. Among the buildings totally destroyed was the Masonic Temple of the Lodge St. Jan, which was considered one of the best appointed in that part of the globe. The furniture itself was of a superior nature, having been gradually acquired during prosperous times. The loss, therefore, is very heavy and will not be far from One thousand pounds.

Considering the present state of depression all over South Africa, the members of St. Jan find it impossible at present to make up the deficiency. They are anxious to commence the reconstruction and refurnishing of their Temple at once, so as to have it ready at an early date, and an appeal is made to the generosity and fraternal feeling of all brethren who may read these lines.

It may be mentioned that the Lodge St. Jan is one of the most enthusiastic in that part of the world. It was established on the 22nd August, 1866, and has nearly 200 members on its list, including several British Army-men who were initiated during the South African War, when the Lodge did a great deal of special work. The present W.M. is Bro. George Squire Bryant Howse.

Although the Lodge is free from debt the funds are very low on account of the support which it has always given to various Charitable and Educational Institutions. Destruction by fire would have been covered by the insurance policy, but it was not possible to insure against the effects of a tornado or cyclone.

Donations and contributions will be gratefully received and forwarded by Bro. J. M. Prillevitz, Broad Street House, London, E.C.

May 1. 1914
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